



## INTRODUCTION.

Paumachariya is an ancient story poem containing about 9000 verses in 118 chapters. It gives a Jain version of the life history of Pauma by which name Rama is known to the Jains, because the colour of his body resembled that of a blue lotus (pauma). The author seems to have read the great epic Ramayana and some other works on the life of Rama. He is very hard upon them when he refers to those works as कुसंशय and to their writers as कुकुरज्ज्ञो. He charges them with making false statements and giving a perverted account of the life of Rama in various respects. So we find many changes by way of omissions, additions and presentation of things in quite a different colour in the present work, from that in the Ramayana.

The main object of writing this book seems to be the propagation of Jainism by presenting facts and giving a true and faithful detail regarding the popular story of Rama. It is an admitted fact that stories make a greater and lasting appeal to the masses than the philosophical books. Mere preaching of ideals has little effect. People require concrete things before them to follow. For this reason, lives of

great men have always formed the subject matter of many a poem, story, and drama. The popular story of Rama as depicted in the Ramayana had a great hold on the mind of people. Jains and Bauddhus realised this and wanted to attract the people to their fold by giving their own versions of the story. Our book gives the oldest version and the same is found again in the पद्मचरित of रविरेण and the त्रिपिटिशलाका पुष्पचरित of हेमचन्द्र with very slight changes. The Buddhist version of the Ramayana is found in the दशरथचरित.

As regards the authorship of the पद्मचरित, it is clearly stated in the last verses of the book that विमलसूत्रि the pupil of विनय of नागिन्धरा and the grand pupil of राहु composed it. The verses are —

राहु नामाचरित्रा सप्तमपरेऽसमयगदियसम्भारा ।  
 विनयो यः सत्य सीमा नास्त्रकुल्यसतदिदरा ॥  
 सीमेन तस्मै राय राहुवचरितं तु सूत्रिदिमलेन ।  
 साङ्गं पुद्गल्य नागयणसचरितरियादे ॥

Here he calls the book राहुवचरित although in 17 he says, 'वेच्छामि पद्मचरितम् । But that makes no difference. In the course of the book the author frequently refers to Rama as पद्म रामश्च and राघव. He also uses the word विमल on many occasions and includes it in the last

verse of each chapter in one way or the other. Again in the colophon, the last line reads:—  
इह नाश्लवंसदिणयरसाहुसूरिपत्तीसेण महत्वेण पुत्रहरेण विम-  
लायसिण विरद्व्यं समस्तं पठमचरियं ।

So it is clear that विमलसूरि composed this work.

But there have been four or five विमलसूरि. in various periods. One विमलचन्द्रसूरि was the author of प्रश्नोत्तररत्नमाला—one of the earliest non-canonical didactic poems. Sjt Haridas Shastri is of opinion that he is identical with the author of the Paumachariya. This admits of neither proof nor refutation. In the last verse, this author is called simply सितपटगुरु i. e. “ a teacher with white clothes.” His book is commented upon by Devendra and Manibhadra in 1373 A. D; and by Hemaprabha in 1243, V. S.

There was another Vimala in 1212 V. S. whose pupil Chandrakirtigani wrote the Siddhantavichara. In 1270 V. S; Vimala the pupil of Narachandra helped him in writing a commentary on the Nyayakandali of Shridhara. Lastly, Vimalasuri the pupil of Vimalakirti wrote the Upadeshashataka in 1793 V. S. None of these belonged to the नागिलवंश. Moreover our author clearly gives the date of the composition of the Paumachariya in the last verses, which if

true, is much earlier than the dates of these 10 is. The verse is —

एवमेव यथासत्तया नृसमाय नान्यपरिमसंतुता ।

वीर सिद्धिमुक्ताय तज्जा विवदं एव चरिष ॥

According to this, he composed the work in 530 A. V. which means 3 A. D. If we take 527 B. C. as the date of the nirvana of Mahavira and 63 A. D. if we accept Dr. Jacobi's date. But the difficulty is that नागिलयेष्ट was established in 93 A. D. according to the कल्यसूत्र रघुविराजदि. It started with अग्रनारल the pupil of अज्ञवर, विज्ञय the preceptor of विमल is called नागलुन्दयेमनन्दिरेत So our author cannot belong to a period at least in the first fifty years of the starting of नागलयेष्ट i. e. he must have lived after 143 A. D. Thus 530 A. V. according to the statement of the author himself cannot agree with 143 A. D. which is the earliest date we can assign to the नागिलयेष्ट to which he belonged started in 93 A. D.

Dr. Jacobi is inclined to put the work in a still later period. He points out a verse from एवमचरिष describing the planets by their Greek terms and assumes that Greek influence can not be traced in India before the 3rd century A. D. Owing to the occurrence of terms like दिग्ग, इरुंगा and लग्ना and the mention of

Yavanas and Shakas, he thinks that the work can have originated in the second or third century A. D. at the earliest. In this case, we should have to assume that in the days of विमलसूरी, not 527 B. C. but some later date was considered to be the time of Mahavira's Nirvana. Dr. Leumann however, regards the date 4 A. D. to be incontestible, for there is no strong argument to disbelieve the date given by the author himself. The assumption of Dr. Jacobi regarding the date of Greek influence itself may be wrong. Thus we may safely conclude that our author lived in 143 A. D, and earlier if it can be proved that नाइलवंश started before 93. A. D. Dr. Winternitz supports an early date by saying, 'As early as in the second half of the first century A. D. the Jain monk Vimalasuri, recast the Rama legend in his Prakrit poem the Paumachariya.' Pandit Hargovindas is of opinion that Vimalasuri wrote the Paumachariya in the first century of Vikrama era. Dr. Keith holds a different view and writes. "The Paumachariya of Vimalasuri, the oldest Maharashtra epic is not before 300 A. D. and may be much later." Considering the opinion of Dr. Jacobi regarding the grammar, language and style of the book when he says that it is written in a "Primitive Prakrit," not yet

grammatically refined and that it is in easy epic style one would be inclined to place the book much earlier.

We do not get any information about the life and works of the author but he must have been a great master of Prikrit poetry as can be seen from this book. His style is simple and graceful and his descriptions are elegant. His poetry has a special charm about it. It is so sweet and natural that all classes of readers are bound to find interest in it. The work stands very high as a literary and didactic piece. There are beautiful descriptions and sermons moral verses and prayer songs. The language is pure Jain Maharashtrai and the principal metre is Arja except in the last verse of each chapter.

The author tells us a popular story but his genius lies in the way in which he has done it. It serves the purpose of a complete substitute for the great epic Ramayana, fitting in with the Jain tradition. He does not follow Valmiki in any way but puts him down as a liar. Some of our author's explanations are very realistic. Rakshasas are not man-eating demons but a race of Vidyadharas. Ravana did not possess ten heads but he had a wonderful string of pearls round his neck and his face

reflected nine times in them. Hence his epithet of Dasamuha. The 'monkeys' too, were a race of Vidyadharas with the pictures of monkeys on their badge, banners and gates. He explains the origin of the sacrifice of animals and declares in the 11th chapter verses 75 to 81, that sacrificial acts should be interpreted in the spiritual sense. Passions and not animals are to be killed. The blessing to be expected is not heaven but liberation.

The atmosphere in Valmiki's Ramayana is entirely Brahmanical, while there is the glorification of Jainism everywhere in this book. The kings are generally devoted to Jainism. They retire from the world in old age and become monks. The usual characteristic of the Jain writers to narrate past births with great wealth of details and to give stories within stories is not absent here. There are some remarkable changes from Valmiki's Ramayana. Sita is not born of earth but of queen Videha by king Janaka. Rama distinguishes himself by defeating the semi barbarians and not the demons who hindered sacrificial performance. Kaikeyi asks for one boon only. Dasharatha becomes a monk. There is no golden deer. Ravana has no previous grudge against Rama and Sita. He had taken a vow of not forcibly molesting



any woman. The story of the great bow is differently told. Lakshmana recovers from the swoon by the touch of a princess called Vishalya. Sita enters fire to convince people of her purity and the fire turns into water which threatens to flood the whole world but she checks it and becomes a sun. Thus, Vimala has brought about many changes and in most cases he has given plausible explanations to convince the reader that his version of the story is quite real and reasonable, while that of the epic is mostly fantastic.

Our Paumacharaya has probably served as a model for all later adaptations of the Ramayana and among the Jains Ravisheila wrote his Padma Purana in 678 A. D. which according to Winternitz is merely slightly extended recension of the Paumacharaya in Sanskrit agreeing with it in all essential points. The same story is found in the 68th Parvan of the Uttara—Purana, The 7th Parvan of Hemachandra's Trishashiti—Shalaka—Pursaha—Charitra is also called Jaina Ramayana. Lastly, Devivajayji wrote a Ramacharita in prose in 1596 A. D.

Buddhists too have not been slow in giving their own version of Ramayana. It is given in the Dasharathi—Jataka which is probably based

upon a Rana-balla. It is curious to note that Rama and Sita are shown as brother and sister in it. The sister out of affection for her brother follows and serves him in his exile. It is perhaps meant to undermine the influence of the great epic and lower Rama and Sita in the eyes of people. In the Jaina version too, Bhamandala the brother of Sita who is kidnapped by a hostile god soon after his birth falls in love with Sita on seeing her picture in the garden. The Vidyadharas demand Sita from Janaka and Rama saves the situation by bending and breaking the great bow Vajjavatta. Bhamandala repents after some time for having unconsciously fallen in love with his own sister. The Dasharatha Jataka goes still further and mentions that Sita became Rama's wife after his return from the forest. This is most revolting. The rape of Sita and the war with Ravana are not found in the Buddhistic legend at all.

In the present selection we read nothing about the life of Rama (Pauma). The first chapter serves the purpose of a table of contents. In the first seven verses the poet pays respect to the twenty four Tirthankaras, great sages and heads of monks. Then he humbly proposes to narrate the life of Pauma which can be fully

done by only a Kevali. Then like other Prakrit poets he writes about the nature of the good and the wicked in this world. But one cannot please all at a time. So poetry which contains eternal charm must be written. Then he poetically describes the importance of the various parts of the body like ears, head, eyes, teeth, nose, lips, tongue and mouth. Then he restates that the present composition is a brief narration of the story of Pauma which was found in the Sutras and which was first preached by Lord Mahavira. In the long list of contents which follow the principal events and characters are almost the same as we find them in the Ramayana. The end is interesting. Sita becomes a nun and goes to heaven. Rama becomes a monk, gets perfect knowledge and is liberated. Lakshmana and Ravana go to hell and will be emancipated.

The second chapter begins with the beautiful descriptions of the country of Magaha, the city of Rayapura and king Seniya who ruled there. The descriptions are conventional. Then the poet describes the birth celebrations of Lord Mahavira by gods on the Meru mountain. He was born of Tisala the wife of king Siddhattha in the city of Kundaggama. When he was thirty years of age he became a monk and got perfect know-

wledge and shining with the excellence of a Jina moved about on earth preaching true religion to the people. Indras with gods celebrated the केवलकल्याणक, prayed to him and constructed the great assembly hall called समोसरण with its twelve divisions, which are described here. King Seniya attended that assembly and heard the sermon delivered by Lord Mahavira in Ardhamagadhi. It is a long religious discourse in which the Jina explains the nature of life and non-life, describes the substances in the world, shows how we contract good or bad karmas, proves that there is misery in all the four existences, and exhorts to make the best use of this human birth which alone provides for liberation. He tells us how and why creatures get a particular kind of life and lastly preaches the path of religion which leads to eternal bliss.

Having heard the sermon, Seniya went home and pondered over what he had heard. His mind entertained some doubts and he asked them to the Jina in dreams. He could not understand how the Vanaras could kill the Rakshasas. He could not believe in the reports about Kumbhakarna and he could not even imagine that Indra could be defeated by Ravana. He could have no faith in the poets who comp-

osed the Ramayana contain many paradoxical and inconsistent things. So he decided to go to the Jina and get his doubts sorted.

The third chapter begins with his visit and request to Gojama for removing his doubts. The Granthara replied that his doubts were true because the poets had written many false things in the Ramayana. He further stated that a good book should begin with a good introduction in the matter of space and time. Then follow some verses which describe the shape and plan of the universe. The Jambudwipa where human beings reside is situated in the centre. It is like a round mirror in shape, encircled by the Salt Ocean. There is the great Meru mountain in its centre. Six long mountain ranges divide it in seven regions or *Lsh-tras*. Then there is a further description of rivers and lakes etc. Time has no effect in some continents while in other people are always happy. Then the poet describes the happy state of our Bharatashetra in the *Susama-usama* age when there were ten desire-fulfilling trees. Then we get some good verses on charity.

The poet next gives an account of the origin of kalagaras and enumerates them upto Nabhi whose wife Marudeti gave birth to the first

Tirthankara Usabha. Gods of all four classes celebrated his birth. The Meru mountain and the birth coronation are described in difficult but interesting verses. Then follows the description of the people who knew no art, no science and lived upon the juice of sugar-cane. Usabha taught them every thing and the four castes based on different professions came into existence. He had two daughters and hundred sons, Bharaha, Bahubali and others. Then at his own instance and by the request of gods he became a monk with four thousand followers and re-established the faith. All his followers got tired of the hard and strict observance of monkhood and turned tapasas who eat fruits and put on bark garments. They dared not return to household life on account of the fear of king Bharaha who succeeded his father Usabha.

Then the poet gives an account of the origin of the families of Vidyadharas which were started by Nami and Vinami by the favour of Indra. We get a description of their region in the last verses of the chapter.

In the fourth chapter we are told that Usabha set out for begging food according to rules. People did not know about the vows of monks regarding possession. They offered beautiful

damselfs, horses, elephants, chariots, gems, and ornaments to him but he had given up all attachment for worldly objects. He could accept pure and lifeless food which was willingly offered while begging. At last king Seyana gave the juice of sugar-cane to him. Gods showered flowers and wealth and praised his charity.

Usabha got perfect knowledge by pure meditation and delivered a sermon in the great Samosaruna. He explained the religious duties of a monk and a householder. He preached that religion brings happiness and irreligion brings misery. Then some became monks and some took the vows of householders. The assembly dispersed.

Usabha got eighty four Ganaharas. Bharaha became a chakkahara and his hundred brothers became monks. Bahubali alone ruled over Takkhasila and defied the orders of Bharaha. A battle took place. Bahubali proposed a duel. Bharaha agreed and they fought first with eyes. Bharaha was defeated. In boxing too, he was defeated. Being angry, he discharged the chakra but it went respectfully round Bahubali and returned. At this Bahubali though triumphant got disgusted with the worldly life and renounced everything. Bharaha offered the whole kingdom and requested him to enjoy it but he had beco

me a monk in spirit. Bahubali got perfect knowledge and liberation.

Then the author explains how Brahmins came into existence. It is interesting to note that माहण has come from मा हण. This is the summary of the first four chapters of our text.

The language is Jaina Maharashtra as distinguished from Ardhamagadhi of the canon and also from Maharashtra of works like Gaudavaho and Setubandha. The non-canonical books of the Shwetamabaras are written in it. This book is the oldest extant Prakrit epic poem. Hence the language seems to be of a primitive stage. Some of its peculiarities are:-

(1) Absolutive used for the Infinitive and vice versa as in:-वणिऊण (1-9) विहरेऊण (4-1) मोत्तु (4-51), योऊण (3-100) and दृष्टुं (3-122).

(2) Locative used for the Instrumental as in:-सरेसु-(2-7), जिणमवणेसु (3-155) & जिणचेइणसु (3-30),

(3) Uninflected forms as in:-गणहर अणगार etc. (1-7), मिच्छत्त etc. (2-67) and बाहुवली (4-54).

(4) Ablative for the Genitive as in:-नयरस्स (4-39)

(5) Slight influence of Sanskrit forms in words like बद्धो and वियावडो.

(7) There is a sprinkling of Deshya words like:-आमिह-तत्तिह-कडिह-वडयर-वच्चिक & सवडइत्त.



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बाल नवन, चोडा रास्ता, बयपुर-३ (राब.)

१ ॐ अर्हम् ।

। पउमचरियम् ।

। पढमो उद्देशो ।

सिद्धसुरकिन्नरोगदणुवइभुवणिन्दवन्दपरिमहियं ।

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देहं रोगाइण्णं जीयं तद्विक्रियं विदं अणिच्छं ।

नरं कल्लगुणत्तो अयं य सत्तिसुत्ताइवर्कं ॥ १७ ॥

तम्हा नरेण निययं · महइमहापुरिसकित्तणुच्छाहं ।  
 हियए च्चिय कायव्वं अत्ताणं वेयमाणेणं ॥ १८ ॥  
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 अन्नं विलं व भण्णइ भरियं चिय दन्तकीडाणं ॥ २६ ॥  
 जो पढइ सुणइ पुरिसो सामण्णे उज्जमेइ सत्तीए ।  
 सो उत्तमो हु लोए अन्नो पुण सिण्णियकओव्व ॥ २७ ॥

सत्त्वायरेण एवं पुरिसेण उन्दिउण मूढत्तं ।  
 होयव्वं नयमइणा जिणमासणमत्तिजुत्तेण ॥ २८ ॥  
 अह पञ्चमचरियतुद्धे वीरमहागयवरेण निम्मविण् ।  
 मग्गे परंपराण् अज्ज वि वड्डकुञ्जराण् गमो ॥ २९ ॥  
 तह वड्डपरमयमयगम्भलोत्तुओ महुयरो व्व मग्गेणं ।  
 पयडाणचिन्नुदिट्ठी अहमवि तेणं चिय पयट्ठो ॥ ३० ॥  
 सुत्ताणुमारमरिसै रइयं गाहादि पायडकुड्डत्थं ।  
 विमलेण पञ्चमचरियं सन्वेवेण निसामेह ॥ ३१ ॥  
 डिह्वंसत्तमुप्पत्ती पत्थाणरण् छव्वकुत्तुप्पत्ती ।  
 निव्वाणमणेयभवा सत्त पुराणेतथ अहिगारा ॥ ३२ ॥  
 पञ्चमस्स चेद्धियमिण् कारणमिण्मोअहिगारससुत्तं ।  
 तिसळासुएण भणियं सुत्तं संवेओ सुणह ॥ ३३ ॥  
 वीरस्स पणरठाण विउळ्ळगिरीमत्थए मणभिरामं ।  
 तह इन्दभूउरइयं मेणियरण्णास्स नीत्तेसं ॥ ३४ ॥  
 कुळगरव्वमुप्पत्ती नीईए लोणकारणं चेव ।  
 उभममिगजम्भणुच्चव्व अहिसयं मन्दरगिरिमि ॥ ३५ ॥  
 उवएत्ते चिय विविह लोणस्स य अत्तिनामणं चेव ।  
 सामण्णवेवलुम्भव अदसयकुसुमोहवुट्ठीओ ॥ ३६ ॥  
 सव्वसुरासुरमहियं निव्वाणं परमयोत्तमाहप्पं ।  
 भरहस्स बाह्वलिणो तह संगामं जहावत्तं ॥ ३७ ॥

जाईण य उप्पत्ती कुतित्थगणविविहवेसधारीणं ।  
 विज्जाहरवंसस्स य उप्पत्ती विज्जुदन्तस्स ॥ ३८ ॥  
 उवसगं पिय धोरं मुनिवरवसहस्स संजयन्तस्स ।  
 केवलनाणुप्पत्ती विज्जाहरणं च धरणेण ॥ ३९ ॥  
 अजियस्स य उप्पत्ती पुण्णधणसुहासुहं समोसरणं ।  
 विज्जाहरस्स दिन्नं सरणं जह रक्खसिन्देणं ॥ ४० ॥  
 दिन्नं रक्खसवइणा ठाणं च वरो जहा कुमारस्स ।  
 सगरस्स य उप्पत्ती दुक्खं सामण्णनिब्बाणं ॥ ४१ ॥  
 अइकन्तमहारक्खो जम्मणविहवस्स कित्तणं चेव ।  
 तह रक्खसवंसस्स य पवत्तणं चेव नायव्वं ॥ ४२ ॥  
 वाणरकेऊण तहा वंसुप्पत्ती कमेण नायव्वा ।  
 तडिकेसिस्स य चरियं उदहिकुमारेण सहियस्स ॥ ४३ ॥  
 किक्किन्वियन्वयाणं सिरिमालाखेयराण आगमणं ।  
 वहणं च विजयसीहस्स कोवणं असणिवेयस्स ॥ ४४ ॥  
 अन्वयवहं पवेसो पायालंकारपुरवरे तइया ।  
 किक्किन्धपुरनिवेसं महुगिरिउवरिं मणभिरामं ॥ ४५ ॥  
 लंकागमणपवेसं सुकेसिपुत्ताण बलमहन्ताणं ।  
 निग्घायमरणहेऊ मालिस्स य संपयं विउलं ॥ ४६ ॥  
 वेयड्ढदक्खिणाए संदीए चक्कवालनयरम्मि ।  
 इन्दिस्म य उप्पत्ती विज्जाहरसेडिसामित्तं ॥ ४७ ॥

मालिस्त यद् जुम्हे वेसमणकुमारनम्भशुम्भर्त्ता ।  
 पुसुमन्तवल्लभं सुमालिपुत्तस्त य पवेत्त ॥ ४८ ॥  
 केवसिमहानेणं निदरिस्सणं तत्थ परममुमिणार्णं ।  
 जगणं च दहमुहस्स य विम्भास्सुवास्सणं चेव ॥ ४९ ॥  
 सोह अकास्स अणादियम्भ तद् भागवं सुमान्तिस्स ।  
 मन्दोयरीए लम्भ वन्नाए निरिस्सणं चेव ॥ ५० ॥  
 तद् भाणुकण्णपरियं कोवे वेसमणउम्भवं चेव ।  
 रत्तमनास्सणं रण वणयस्स तथो य नायन्तो ॥ ५१ ॥  
 दहमुहलकागमणं अल्लोयणपुच्छणं जिणवराणं ।  
 हरिसेगस्स य चरियं पुण्ण तद् पावयहणं च ॥ ५२ ॥  
 गहणं मत्तमहागयपुण्णाल्लकारनामधेयस्स ।  
 ठाणं जम्मस्स रद्ध रिस्सवरयाइचत्तिकिन्धी ॥ ५३ ॥  
 दहवयणदूस्सणाणं पायाटेकारपुरवरपवेत्त ।  
 चन्दोयरस्स विरहे अशुराराडुस्सत्तचड्ढ ॥ ५४ ॥  
 तं सो विराहियपुरे सुग्गीवत्तिरीस्सिमागमं चेव ।  
 वालिस्स य पव्वन्ना खोद्द अद्धानवयनस्स ॥ ५५ ॥  
 सुग्गीवसुताराए लम्भ मरणं च सादस्सणइस्सि ।  
 सत्तावे त्थि परम वेयइत्थमं दहमुहस्स ॥ ५६ ॥  
 अणरणत्तत्तविरिणाणं ताणं वेस्मज्जनास्स च ।  
 महुपुब्बभवस्खाणं उवरम्भाए य अहिजासं ॥ ५७ ॥

विज्जाणं चि य लम्भं महिन्दरायस्स लच्छिनासं च ।

दहमुहमन्दरगमणं पुणरवि य नियत्तणं चेव ॥ ५८ ॥

अण्णारमहरिसिस्स वि अणन्तविरियस्स केवलुप्पत्ती ।

रावणनियमगहणं हणुयस्स समुत्थवं चेव ॥ ५९ ॥

अञ्जावयस्स उवरिं महिन्दपल्हायदरिसणसिणेहं ।

पवणञ्जयस्स कोवं तह अञ्जणउज्झणं चेव ॥ ६० ॥

सिद्धं च मुणिवरेणं हणुयपरत्थभवसमूहसंवन्धं ।

सुई हणुरुहपुरे क्या य पडिसुरनामेणं ॥ ६१ ॥

भूयाडवीए मन्झे पवणञ्जयखेयरस्स य निओगं ।

तह दरिसणूसवसुहं विज्जाहरिअञ्जणाए समं ॥ ६२ ॥

पवणञ्जयपुत्तमहावलस्स तह द्रासणं रणं परमं ।

रन्जं दसाणस्स य जिणउत्सेहन्तरं चेव ॥ ६३ ॥

वलंकंसवपडिसत्तूण चेद्वियं चक्कवट्टिपमुहाणं ।

दसरहरन्जुप्पत्ती केगइवरसंपयं परमं ॥ ६४ ॥

इन्देण समं जुज्झं काळण य गिणिहयं दहमुहेणं ।

संवेगसमावन्नो नरवई दिक्खं समणुपत्तो ॥ ६५ ॥

रामस्स लक्खणस्स य भरहस्स य तह य सत्तुनिहणस्स ।

उप्पत्ती सीयाए विदेह तह सोगसंवन्धं ॥ ६६ ॥

नारयसीयालिहणं दईण सहायरस्स मूढत्तं ।

कन्नासयवरत्थं उप्पत्ती चावरयणस्स ॥ ६७ ॥



दत्तरत्ननिवस्त दिवस्त पाते भुण्णितन्वभूयसरणस्त ।

वक्कयभवाण क्कहण समागम चेव सीयाए ॥ ६८ ॥

केणइवरस्त छम्भ रज्ज मरहस्त परममाहम्प ।

तह छक्कणो य रामो सीया य गया विदेसम्पि ॥ ६९ ॥

तह वज्जनकण्णनरक्खिवेड्डिय वरकुमारिछम्भ य ।

वत्तिकाररद्दभुई विमोयण वालिखिहस्त ॥ ७० ॥

अण्णुणामासन्ने रामपुरिनिवेमाण परमरम्प ।

वणमालात्तजोय म्मद्विरियसमुन्ई चेव ॥ ७१ ॥

छामो जियपउमाए कुलदेसविहसणाण उवत्तण ।

वत्तगिरिमत्तमओवरि निगहरक्कण य रामेण ॥ ७२ ॥

दइण दाणविभव जहाउणो नियमउदमाहम्पे ।

नागरहारोई पिय सबुक्कनिवायण चेव ॥ ७३ ॥

केणइपुत्तागमण त्थरदूमणविम्पई परमदोर ।

सीयाहरणनिमित्त सोण पिय रामदेवस्त ॥ ७४ ॥

सिम्भ विराहियस्त य आगमण दूमणस्त य वहं य ।

रयणजडिविज्जनात्तं सुग्गीवत्तमागम चेव ॥ ७५ ॥

साहसगइस्त य वहं सीयापडिपत्तिकारण छम्पे ।

मिच्छा विडीसणेण विज्जावउमेस्सितपत्ती ॥ ७६ ॥

तह कुम्पयण्णइन्दइ भुयइपात्तेसु वन्धणे परमे ।

हत्तणमत्तिपहारं तह य तिमहागम चेव ॥ ७७ ॥

दहमुहपवेसणं विय भवणं जिणसन्तिसाभिनाहस्स ।  
 तह पाडिहेरगमणं लङ्काए पवेसणं चेव ॥ ७८ ॥  
 चक्रुप्पत्ती तह लक्खणस्स दहमुहविवायणं चेव ।  
 वरजुवईण पलावं आगमणं चेव केवल्लिणो ॥ ७९ ॥  
 इन्दइपमुहाण तहा दिक्खा सीयासमागमं वत्तं ।  
 नारयलङ्कागमणं साएयपुरीपवेसं च ॥ ८० ॥  
 पुव्वमवाण य चरियं भरहगयाणं जहा समक्खवायं ।  
 भरहस्स य पव्वज्जा ठविओ च्चिय लक्खणो रज्जे ॥ ८१ ॥  
 लद्धा मणोरमा विय सिरिवच्छालीद्वेहवारिस्स ।  
 मरणं च समावन्नं सुमहल्लवणस्स संगामे ॥ ८२ ॥  
 महुरापुरिदेसस्स य उवसगविणासणं जणव्वयस्स ।  
 सत्तरिसीण उव्वत्ती सीयानिब्बासणं चेव ॥ ८३ ॥  
 अह वज्जनङ्गनरवइ दिट्ठा सीया लवंकुसुप्पत्ती ।  
 जेज्जण नरवरिन्दे पियरेण समं कयं जुज्झं ॥ ८४ ॥  
 सयलजणभूसणाणं नाणुप्पत्ती सुराण आगमणं ।  
 वत्तं च पाडिहेरं सीयाए भीसणभवोहं ॥ ८५ ॥  
 धोरं तवोविहाणं कय्यन्तवयणे सयंवरे खोहं ।  
 दिक्खा य कुमारणं भामण्डलदुगई चेव ॥ ८६ ॥  
 हणुयस्स य पव्वज्जा लक्खणपरलोगगमणहेउम्भि ।  
 लवणंकुसाण य तवो गमपलावं च सोमं च ॥ ८७ ॥

पुत्रभवदेवजणिय दिक्ख चिय राघवस्स निगन्थं ।

केवलनाणुपत्तो तहेव निज्जाणममणे ॥ ८८ ॥

सब्ब पि एवमेव सुणन्तु इह सज्जणा य मज्झन्या ।

सिद्धिपह सपत्त पञ्चम विमलेण मावेण ॥ ८९ ॥

एयं अट्टमरामदेवचरिय वरिण सिद्धं पुरा

पच्छा उत्तमसादवेहि वरिय संगस्स उम्मासिये ।

एकाह विमलेण पायवपुड गाहानिवड कयं ।

सुत्तन्थं निमुणन्तु सपड महापुण्णं पविक्कत्तरं ॥ ९० ॥

॥ इति पञ्चमचरिए सुसर्वाहाणो नाम उद्देशो सप्तो ॥

## बीओ उद्देशो

इह जग्गुदीवदीवं दग्गिणभरहे महन्नाणुणवलिओ ।

मगहा नाम जगवओ नगरागरमण्डिओ रम्भो ॥ १ ॥

गामपुरवेडकम्भइमइम्बदोणीमुहेसु परिक्किणो ।

गोमहिसिवलवपुण्णो वणनिवह्निस्सदीपपरो ॥ २ ॥

सयाहमेड्धिगहवडकोडुम्भियपमुहमुदज्जनियरो ।

मण्डिअणमायणमोमियवहुक्कन्महन्तकोशरो ॥ ३ ॥

देमम्मि तम्मि ओणो चिन्नाणनियस्सणो अट्टसुखरो ।

वडविहवकन्तिमुत्तो अहिय वम्भुन्नुयमईओ ॥ ४ ॥

नहनइउत्ताह्मयनिव्वनव्वज्जणीयसदाओ ।

नाणाहारमहियमुत्ताविज्जनपहियणो ॥ ५ ॥

अहियं वीवाहसववियावडो गन्धकुसुमतत्तिलो ।  
 बहुपाणखाणभोयण अणवरयं वडिद्धउच्छाहो ॥ ६ ॥  
 पुक्खरणीसु सरेसु य उज्जाणेषु य समन्तओ रम्मो ।  
 परचक्कमारितक्करदुब्बिक्खविविज्जिओ मुइओ ॥ ७ ॥  
 तस्स बहुमज्झदेसे पायारुब्भडविसालपरिवेढं ।  
 नयरं चिय पोराणं रायपुरं नाम नामेणं ॥ ८ ॥  
 वरभवणतुङ्गतोरणववलट्टालयकलङ्कपरिमुक्कं ।  
 फलिहासु संपउत्तं कविसीसयविरइयाभोयं ॥ ९ ॥  
 बहुभण्डसारगल्यं जलथलयसमिद्धरयणभरियवरं ।  
 नाणादेससमागयवणियजणुल्लावसद्दालं ॥ १० ॥  
 भवणङ्गणच्चणेषु य मरगयमाणिककिरणकञ्चुरियं ॥  
 अगुरुयतुरुक्कचन्दणजणवयपरिभोयसुसुयन्वं ॥ ११ ॥  
 चेइयघरेहि रम्मं आरामुज्जाणकाणणसमिद्धं ।  
 सरसरसिवाविविप्पणसएसु अइमणहरालोवं ॥ १२ ॥  
 चच्चरचउक्कमणहरपेच्छणयमहन्तमहुरनिग्घोसं ।  
 पण्डियजणुसमिद्धं अक्खलियचरित्तवहुसत्थं ॥ १३ ॥  
 किं जंपिण्ण बहुणा तं नयरं गुणसहस्सआवासं ।  
 अमरपुरस्स य सोहं धेतूण व होज्ज निम्मवियं ॥ १४ ॥  
 एवंविहे य नयरे वसइ निवो तत्थ सेणिओ नाम ।  
 नरवइगुणेहि जत्तो वेसमणो चेव पच्चक्खो ॥ १५ ॥

भमरनिपनिद्धस्तो वियसियनरपउमसरिसमुहस्तो ।  
 घणपीणकटिणरुन्धो थोस्सन्नयदीहवाहुजुओ ॥ १६ ॥  
 वित्थिण्णपिटुलवच्छो करयल्लसमगिञ्जल्लच्छियतणुमज्झो ।  
 मयरायसरिसकडियड समहियवरहत्तिवहत्थोरु ॥ १७ ॥  
 कुम्भवरनारुचण्णो सोवणिगयपज्जओ न दिप्पन्तो ।  
 चन्दा ज्व सोमवयणो सच्छिन्नविही चेव मम्मारी ॥ १८ ॥  
 त नत्थि मं न याणद नारन्दकिन्नाणनाणमारुप ।  
 सम्भसत्तडुद्धो गुरुदेवत्थणममत्थो ॥ १९ ॥  
 विविहकल्लगमकुसलो वि माणवो तस्स वरनरिन्दम्म ।  
 सुत्तिं पि भण्णमाणो गुणाण भन्त न पविज्जा ॥ २० ॥  
 अहवत्थ भरहवास कुण्डलगाम पुरं गुणसमिद्ध ।  
 तन्व य नरिन्दवसहो मिद्धत्थो वाम नामेण ॥ २१ ॥  
 तस्स य बहुगुणवत्थिया भज्जा निसम्भवि रुवसप्पन्ता ।  
 तीण तम्भम्मि जिणो आयाओ परिमममयम्मि ॥ २२ ॥  
 आसणकप्पेण सुरा मुणिउण निर्णमरे समुज्जन्न ।  
 मत्थे वि ममुच्चत्थिया परिओमुच्चिप्पन्नरोमन्था ॥ २३ ॥  
 आगन्दूण य नयो गन्धोत्थवास्विसिण काउ ।  
 घेतूण निगवरिन्द मन्दरमिहरम्मि संपत्ता ॥ २४ ॥  
 टविउण पण्डुकम्भल्लसणए सीहासणे मणिचिचित्ते ।  
 अर्पिमिधन्नि मुग्गिन्ना तीणेहिवारिकप्पसेहि ॥ २५ ॥

आकम्पिओ य जेणं मेरू अङ्गुट्टण लीलाए ।  
 तेणेह महावीरो नामं सि कयं सुरिन्देहि ॥ २६ ॥  
 नमिऊण जिणवरिन्दं थोऊण पयाहिणं च काऊणं ।  
 पुणरवि माउसयासं ठवेन्ति देवा तिलोयगुरुं ॥ २७ ॥  
 सुरवइदिन्नाहारो अङ्गुट्टयअमयलेवलेहेणं ।  
 उम्मुक्कवालभावो तीसइवरिसो जिणो जाओ ॥ २८ ॥  
 अह अन्नया कयाई संवंगवगे जिणो मुणियदोसो ।  
 लोगन्तियपरिकिण्णो पव्वज्जमुवागओ वीरो ॥ २९ ॥  
 अह अट्ठकम्मरहियस्स तस्स ज्ञाणोवओगजुत्तस्स ।  
 सयलजगुज्जोयगरं केवलनाणं समुप्पन्नं ॥ ३० ॥  
 रुहिरं खीरसवण्णं मलसेयविवज्जियं सुरभिगन्वं ।  
 देहं सलक्खणगुणं रविप्पभं चेव अइविमलं ॥ ३१ ॥  
 नयणा फन्दणरहिया नहकेसा वट्ठिया य निद्धा य ।  
 जोयणसमं समन्ता मारीइविवज्जिओ देसो ॥ ३२ ॥  
 जत्तो ठवेइ चरणे तत्तो जायन्ति सहसपत्ताइं ।  
 फलभरनमिया य दुमा साससमिद्धा मही होइ ॥ ३३ ॥  
 आयरिससभा धरणी जायइ इह अद्धमागही वाणी ।  
 सरए व निम्मलाओ दिसाओ रयरेणुरहियाओ ॥ ३४ ॥  
 ठायइ जत्थ जिणिन्दो तत्थ य सीहासणं रयणंचित्तं ।  
 जोयणवोसमणहरं दुन्दुहि सुरकुसुमवुड्डी य ॥ ३५ ॥

एवं सो मुनिवमहो अमहपादिहरपरियरिओ ।  
 विहङ्ग विगिन्माणू बोहिनो यवियकमणई ॥ ३६ ॥  
 अमयविहमहिओ गगणहारसयन्महपरिवागे ।  
 विहन्तो रियय पतो विहन्निन्नि महाचोरो ॥ ३७ ॥  
 नाउण वेवराया विहन्महामिरिषा निगचरिन् ।  
 परावण वण्णो हिमगिरिमिहरस्त सयस ॥ ३८ ॥  
 मिन्दूरारपकुम्भ विरत्पनस्तसमान्कयसोह ।  
 यय्यावनिप्येम ग्गयन्मिस्तमयलेह ॥ ३९ ॥  
 गुमुगुमुगुमन्नमहुपरिणीगमयमुरहिवामियमुयन्वे ।  
 चण्णकण्णवम वाटुदुन्ननययमान ॥ ४० ॥  
 सामाणिदपरिणिष्ठा अचरमुणीयमाणमाहण्यो ।  
 सन्नमुरामुरसहिओ विहन्निरी अणो इण ॥ ४१ ॥  
 उट्ठण निगचरिन् करण्णुयत्त करीय सीमम्म ।  
 सङ्को पण्णमन्नो थोउण निग ममादत्तो ॥ ४२ ॥  
 मोत्तवपारनिमिरे सुत्त पिय सयन्नीरगेयदिग ।  
 वेवन्किण्णदिवायर तमेव उज्जोह्य विपत्त ॥ ४३ ॥  
 समारमवममुदे भेयम्मासल्लिखीइससहे ।  
 पोओ तुम महायम सनारो यवियवणियाणो ॥ ४४ ॥  
 समारमवमदिहे सनेग्गिओग्गेवस्यहणे ।  
 कुपहण्णुण तुम सन्धाहो नाह उप्पन्नो ॥ ४५ ॥

तुह नाह को समत्थो सब्भूयगुणाण कुणइ परिसंखा ।  
 सुइरम्मि भण्णमाणा अवि वाससहस्सकोडीहिं ॥ ४६ ॥  
 थोऊण देवराया अन्ने वि चउव्विहा सुरनिकाया ।  
 भावेण क्यपणामा उवविट्ठा सन्निवेसेसु ॥ ४७ ॥  
 मगहाह्वो वि राया दड्ढूण सुरागमं जिणसगासे ।  
 भडचड्यरेण महया तो रायपुराओ नीहरिओ ॥ ४८ ॥  
 पत्तो य तमुद्देसं मत्तमहागयवराओ उत्तिण्णो ।  
 थोऊण जिणवरिन्दं उवविट्ठो मगहसामन्तो ॥ ४९ ॥  
 पुव्वविणिम्मियभागं जोयणपरिवेदमण्डलाभोयं ।  
 पायारतिउणमणिमयगोउरवित्थिण्णकयसोहं ॥ ५० ॥  
 अह दोण्णि य वक्खारा अट्ठमहाधयवडायसंजुत्ता ।  
 अट्ठट्ठ नाड्याइं दारे दारे य नच्चन्ति ॥ ५१ ॥  
 सोलस वरवावीओ कमलुप्पलविमलसलिलपुण्णाओ ।  
 चउसु वि दिसासु मज्झे हवन्ति चत्तारि चत्तारि ॥ ५२ ॥  
 भयवं पि तिहुयणगुरू विचित्तसीहासणे सुहनिविट्ठो ।  
 छत्ताइछत्तचामरअसोगभामण्डलसणाहो ॥ ५३ ॥  
 एवंविहम्मि तत्तो सुरवरमेलीण जणसमूहम्मि ।  
 पत्तेयं पत्तेयं वक्खारं कित्तइस्सामि ॥ ५४ ॥  
 पढमम्मि य वक्खारे परिसा निगन्थमहरिसीणं तु ।  
 तयणन्तरं पि वीए सोहम्माइसुरवह्णं ॥ ५५ ॥



तदयम्पि ॥ वक्स्तारे परित्ता अज्जाण गुणमहन्तीण ।  
 तत्तो पर तु नियमा जोइसकज्जाण परित्ता य ॥ ५६ ॥  
 वन्तरवहूण तत्ता परित्ता उण भक्कणसियवहूण ।  
 तत्तो पर तु नियमा जोइमियाण सुखराण ॥ ५७ ॥  
 वन्तरभक्किण्णण वक्स्वारसु य हवन्ति परित्ताओ ।  
 सोहम्माईण तओ देवाण कप्पवासीण ॥ ५८ ॥  
 अवरम्पि य वक्स्वार परित्ता मणुवाण नखरिन्दाण ।  
 होइ तिरिस्साण पुणो परित्ता पुज्जुत्तरे भागे ॥ ५९ ॥  
 एव पत्तन्नचित्ते सुखरमेत्तीण पत्तिवसमूहे ।  
 पुच्छइ चम्माधम्म तिथयार गोयमो नपिउ ॥ ६० ॥  
 तो अद्धमामहीए भासाए मज्जनीवहियनणण ।  
 जठहरमम्भीररवो वहेइ धम्म निणवरिन्दो ॥ ६१ ॥  
 दब्ब य होइ दुक्खि जीवाजीवा तहेव भायव्व ।  
 जीवा हवन्ति दुक्खि मिद्धा संसारवन्ता ॥ ६२ ॥  
 जे होन्ति सिद्धजीवा ताण अणन्ते सुह अणोवमिष ।  
 अक्खयमयउमणन्त इवइ सया वाइपरिमुक्क ॥ ६३ ॥  
 तत्थ य संसारत्था दुक्खि तम यावरा मुण्येयन्ता ।  
 उपए वि हुन्ति दुक्खि पज्जत्ता तह अपज्जत्ता ॥ ६४ ॥  
 पुदविजउज्जणमात्थक्कणसई चेव यावरा भणिया ।  
 येइन्दियाइ जाव उ दुक्खित्ता सन्नि इयरे य ॥ ६५ ॥

जं तं अजीवद्वं धम्माधम्माइभेयभिन्नं च ।  
 भव्वाण सिद्धिगमणं तं विवरीयं अभव्वाणं ॥ ६६ ॥  
 मिच्छत्तजोगपच्चय तह य कसाएसु लेससहिएसु ।  
 एएसु चेव जीवो वन्धइ असुहं सया कम्मं ॥ ६७ ॥  
 नाणेण दंसणेण य चारित्ततवेण सम्मसहिणं ।  
 मणवयणकायगुत्तो अज्जिणइ अणन्तयं पुण्णं ॥ ६८ ॥  
 अट्ठविहभेयभिन्नं कम्मं संखेवओ समक्खायं ।  
 वज्झन्ति य मुच्चन्ति य जीवा परिणामजोगेणं ॥ ६९ ॥  
 संसारपवन्नाणं जीवाण विसयसङ्गमूढाणं ।  
 जं होइ तक्खणसुहं तं पुण दुक्खं अणेगविहं ॥ ७० ॥  
 जाव य निमिसपमाणो कालो वच्चेज्ज नरयलोगम्मि ।  
 तावं चिय नत्थि सुहं जीवाणं पावकम्माणं ॥ ७१ ॥  
 दमणेसु ताडणेसु य वन्धणनिब्बच्छणाइदोसेसु ।  
 दुक्खं तिरिक्खजीवा अणुहवमाणा य अच्छन्ति ॥ ७२ ॥  
 संजोगविप्पओगे लाहालाहे य रागदोसेसु ।  
 मणुयाण हवइ दुक्खं सारीरं माणसं चेव ॥ ७३ ॥  
 अप्पिड्डियदेवाण वि दट्ठण महिड्डिए सुरसमूहे ।  
 जं उप्पज्जइ दुक्खं तत्तो गुर्यं चवणकाले ॥ ७४ ॥  
 एयारिसम्मि घेरे संसारे चाउरङ्गमगम्मि ।  
 दुक्खेहि नवरि जीवो भट्टो मणुयत्तणं लहइ ॥ ७५ ॥

लदे वि माणुमते सवराहुन्नेसु मन्विभवेसु ।  
 उत्तमदुग्मि दुक्ख उप्पत्तो होइ जीवता ॥ ७६ ॥  
 उप्पत्तो वि इ सुकुलं नामणवहिरन्वमूयकुणिवुज्जो ।  
 दुक्खदि लहइ जीवां नीरोमपध्दिन्दिय ख्व ॥ ७७ ॥  
 सज्जाण सुदराण छद्वे वि समागमे अपुण्णस्त ।  
 न इविज्ज धम्मबुद्धी मूळस्त उ लोभमोहेण ॥ ७८ ॥  
 उप्पन्ना वि य बुद्धी धम्मस्तुवरि कुधम्महमेसु ।  
 तइ विय पुण भामिज्जद न छहइ निगदेसिय धम्म ॥ ७९ ॥  
 छद्दूण माणुसत्त जस्स न धम्मे सया हवइ चित्त ।  
 तस्स किं करयन्त्य अमय नट्ट पिप नरस्त ॥ ८० ॥  
 क इत्थ धीरपुरिस्ता चारित्त गिण्हिउण भावेण ।  
 अवसण्हियचारित्ता जाव डिया उत्तमदुग्मि ॥ ८१ ॥  
 अन्ने पुणो वि केई बीस निगकारणाइ पावेउ ।  
 तलोकखोभणकरं अणन्तसोत्त समज्जन्ति ॥ ८२ ॥  
 अन्ने तवं विण्हिदु काउं बोवावसेससत्तारा ।  
 दो तिण्णि भवे गन्तु निज्जाणमणुत्तरमुवेन्ति ॥ ८३ ॥  
 काउण तवमुपारं आराहिय धीवलेण कालगया ।  
 ते होन्ति वरअणुत्तरविमाणवाससु अहमिन्दा ॥ ८४ ॥  
 तत्तो चुया समाणा हलहरचक्रहरयोगरिद्धीओ ।  
 भोदूण सुचिरकाल धम्म काउण सिज्जन्ति ॥ ८६ ॥

धेत्तूण समणधम्मं धोरपरीसहपराइया अन्ने ।  
 भज्जन्ति संजमाओ सेवन्ति अणुव्वयाणि पुणो ॥ ८६ ॥  
 तुट्ठा ह्वन्ति अन्ने दरिसणमेत्तेण जिणवरिन्दाणं ।  
 पच्चक्खवाणनिवित्तिं न वि ते सुविणे वि गेण्हन्ति ॥ ८७ ॥  
 मिच्छत्तमोहियमई निस्सीला निव्वया गिहारम्भे ।  
 पविसन्ति महाघोरं संगामं विसयरसलोला ॥ ८८ ॥  
 अन्ने वि करिसणाई वावारा विविहजन्तुसंवाधा ।  
 काऊण जन्ति नरयं तिळ्वमहावेयणं घोरं ॥ ८९ ॥  
 मायाकुडिलसहावा कूडतुलाकूडमाणववहारा ।  
 धम्मं असद्वहन्ता तिरिक्खजोणी उवणमन्ति ॥ ९० ॥  
 उज्जुयधम्मायारा तणुयकसाया सहावभदा य ।  
 मज्झिमगुणेहि जुत्ता लहन्ति ते माणुसं जम्मं ॥ ९१ ॥  
 अणुवयमहव्वएहि य बालतवेण य ह्वन्ति संजुत्ता ।  
 ते होन्ति देवलोए देवा परिणामजोगेणं ॥ ९२ ॥  
 दंसणनाणचरित्ते सुद्धा अन्नोन्नकरणजोएसु ।  
 देहे वि निरवयक्खा सिद्धिं पावेन्ति धुयकम्मा ॥ ९३ ॥  
 तं अक्खयं अणन्तं अब्बावाहं सिवं परमसोक्खं ।  
 पावन्ति समणसीहा कम्मट्ठविवज्जिया मोक्खं ॥ ९४ ॥  
 चउगइमहासमुदे जीवा घोलन्ति कम्मपडिवद्धा ।  
 न य उत्तरेज्ज केई मोत्तुं जिणधम्मवोहित्थं ॥ ९५ ॥

लद्धे वि माणुमत्ते सवराद्धुत्तेसु मन्विमत्तेसु ।  
 उत्तमकुम्भि दुक्ख उप्पत्ती होइ नीवत्त ॥ ७६ ॥  
 उप्पत्तो वि हु सुकुत्ते वामणवहिरन्ध्रयूयकुण्ठेवुज्जो ।  
 दुक्खेहि एहइ जोत्ते नीरोगपच्चिन्द्रिय खवं ॥ ७७ ॥  
 सज्जाण सुदराण लद्धे ॥ समागमे अपुण्णत्त ।  
 न इक्खिज्ज वम्मवुद्धी मूत्त उ मोभमोहण ॥ ७८ ॥  
 उप्पन्ता वि य बुद्धी वम्मस्सुत्तारि कुवम्महम्मंसे ।  
 तइ विष पुण मासिज्जइ न एहइ निणदेत्तिरं वम्म ॥ ७९ ॥  
 लद्धूण माणुसत्त जम्स न वम्म सया एहइ वित्त ।  
 तत्त किर करयत्तयं अमय नट्ट चिय वरत्त ॥ ८० ॥  
 क इत्थ धीएुरित्ता चारित्तं मिण्हिअण भावेण ।  
 अक्खण्डियचारित्ता जाव विद्या उत्तमदुग्गि ॥ ८१ ॥  
 अन्ने पुणो वि केई बीस निणकारणाइ भावेउ ।  
 तंलोक्खोभणकर अणन्तसोक्खं समज्जन्ति ॥ ८२ ॥  
 अन्ने तव विण्णु काउ थोवावसेसत्तसारा ।  
 दो तिण्णि भवे मन्तु निज्जाणमणुत्तरमुवेन्ति ॥ ८३ ॥  
 काऊण तवमुत्तारं आराहिय धीवलेण काऊणया ।  
 ते होन्ति वरअणुत्तरविमाणवासेसु अहमिन्दा ॥ ८४ ॥  
 तत्तो चुया समाणा हउहरचक्खरभोगरिद्धीभो ।  
 मोत्तूण सुच्चिरकाळ वम्मं काऊण सिज्जान्ति ॥ ८५ ॥

जिणवरधम्मेणं चिय महइमहाकुलसमुन्मवा जाया ।  
 विज्जासयाण पारं गया य बलगल्लिया चीरा ॥ १०६ ॥  
 सुव्वन्ति लोयसत्थे रावणपमुहा य स्वस्ससा सव्वे ।  
 वसलोहियमंसाइभन्तत्तणपाणे कयाहारा ॥ १०७ ॥  
 किर रावणस्स भाया महावलो नाम कुम्भयण्णोत्ति ।  
 छम्मासं विगयभां संज्जासु निरन्तरं सुयद् ॥ १०८ ॥  
 जइ वि य गएसु अद्धं पेह्लिज्जइ गस्यपन्नयसमेसु ।  
 तेह्लवडेसु य कण्णा पूरिज्जन्ते सुयन्नस्स ॥ १०९ ॥  
 पडुपडहत्तरसहं न सुणइ सो सम्मुहं पि वज्जन्तं ।  
 न य उट्ठेइ महप्पा सेज्जाए अपुण्णकालम्मि ॥ ११० ॥  
 अह उट्ठिओ वि सन्तो असणमहायोरपरिगयसरीरो ।  
 पुरओ हवंज जो सो कुज्जरमहिसाइणो गिलइ ॥ १११ ॥  
 काऊण उदरभरणं सुरमाणसकुज्जराइवहुएसु ।  
 पुणरवि सेज्जारूढो भयरहिओ सुयद् छम्मासं ॥ ११२ ॥  
 अन्नं पि एव सुव्वइ जह इन्द्रो रावणेण संगामं ।  
 जिणिऊण नियलवद्धो लङ्कानयरी समाणीओ ॥ ११३ ॥  
 को जिणिऊण समत्थो इन्दं ससुरासुरे वि तेलोक्के ।  
 जो सागरपेरन्तं जम्बुदीवं समुद्धरइ ॥ ११४ ॥  
 एरावणो गइन्द्रो जस्स य वज्जं अमोहपहरत्थं ।  
 तस्स किर चिन्तिएण वि अन्नो वि भवंज मसिरासी ॥ ११५ ॥

ससारमहागिम्हे दुक्खायवतिव्वेयणुम्हविय ।  
 जिणवयणमेइसीयन् उल्हविय सयलनियन्नेय ॥ ९६ ॥  
 अह ते सुणित्तं घम्म जिणवरमुहक्कम्मन्निमय देवा ।  
 सम्मत्तलद्धवुद्धी मया य निययाइ ठाणाइ ॥ ९७ ॥  
 मगहाहिंओ वि राया कीरजिण पणमिउण भावेण ।  
 सज्जपरिवारसहिओ कुसम्मनयरं समणुपत्तो ॥ ९८ ॥  
 ताव य दिवसत्तागे अय चिय दिणपरो समह्ठीणो ।  
 मउलन्ति य कम्मळाइ विरहो चक्कापमिहुणाण ॥ ९९ ॥  
 उच्छइ तमो मयणे मइलन्तो दिसिवहे कस्सिणवण्णो ।  
 सज्जणवरिउज्जोम नज्जइ ता दुज्जणसहावो ॥ १०० ॥  
 राया वि निययभवण मणिदीवज्जलन्तन्निरणविच्छुरिइ ।  
 समयं सुहण्णसुत्तो कुसुमपटोच्छइयपह्ण्णे ॥ १०१ ॥  
 निइ सवन्नो च्चिय सुत्तिणे वि पुणो पुणो मिणसरिन्द ।  
 पेच्छइ पुच्छइ य तओ सत्तयपरम पयत्तेण ॥ १०२ ॥  
 यण्णुत्ताभीरगज्जियनिगायवहुत्तूरचन्दिस्सदेण ।  
 अह उट्ठिओ महप्पा सुज्जन्तो मइल्लसएहि ॥ १०३ ॥  
 चित्तेउण पत्तो मणिय वरिण घम्मसनुत्त ।  
 चक्कराइनराण मुत्तामिण इवइ परिहाण ॥ १०४ ॥  
 पञ्चमचरियग्मि एत्तो मणो मह कुण्ड परमसदेहं ।  
 कह वाणरेहि निरया रक्खत्तवत्तहा अइवन्ता वि ॥ १०५ ॥

ओयरिय गयवराओ काऊण पयाहिणं मुणिं राया ।  
 पभणइ पहट्टमणसो अञ्जलिमउलं सिरे काउं ॥ ५ ॥  
 दिन्नासीस चिय सो उवविट्ठो मुणिवरस्स पामूले ।  
 देहकुसलाइ सव्वं पुच्छइ परमेण विणएणं ॥ ६ ॥  
 नाऊण य पत्थावं पुणरवि विणओवयारसंजुत्तो ।  
 संसयतिमिरावहरं अह पुच्छइ गोयमं राया ॥ ७ ॥  
 पञ्चमचरियं महायस अहयं इच्छामि परिफुडं सोउं ।  
 उप्पाइया पसिध्वी कुसत्थवादीहि विवरीया ॥ ८ ॥  
 जइ रावणो महायस निसायरो सुखरोव्व अइविरिओ ।  
 कह सो परिहूओ चिय वाणरतिरिणहि रणमज्झे ॥ ९ ॥  
 रामेण कणयदेहो सरेण भिन्नो मओ अरणम्मि ।  
 सुग्गीवसुतारत्थं छिद्देण विवाइओ वाली ॥ १० ॥  
 गन्तूण देवनिलयं सुरवइ जिणिऊण समरमज्झम्मि ।  
 दढकढिणनियलबद्धो पवेसिओ चारगेहम्मि ॥ ११ ॥  
 सव्वन्थसत्थकुसलो छम्मासं सुयइ कुम्भकण्णो वि ।  
 कह वाणरेहि बद्धो सेउ (सइओ) चिय सायरवरम्मि ॥ १२ ॥  
 भयवं कुणह पसायं कहेह तच्चत्थ हेउसंजुत्तं ।  
 संदेहअन्वयारं नाणुज्जोएण नासेह ॥ १३ ॥  
 तो भणइ गणहरिन्दो सुणेहि नरवसह दिन्नकण्णमणो ।  
 नह केवलीण सिट्ठं अहमवि तुम्हं परिकहेमि ॥ १४ ॥



संहो मरण निहो साणेन य कुञ्जरो जहा मग्गो ।  
 तह विरियायय कइहि रामायण रइय ॥ ११६ ॥  
 अन्त्यपि सज्जमय उअत्तिविस्दययगुणेहि ।  
 य य मदहन्ति पुरिमा हवन्ति ने पण्डिया ओए ॥ ११७ ॥  
 एव चिन्तनो चिय समयविररागपरण राया ।  
 मिगर्गमशुम्भुयफणो न्मशुफ्फाहो तभो ज्ञाओ ॥ ११८ ॥  
 वरकम्मजनिवट्ठा निग्यायान्ममत्ता  
 महुत्तमरनिनायाच्चन्तरम्मा पदेमा ।  
 तत्परागवसमा पुप्फेणु सुयन्ता  
 विमर्गविरणमन्ताइवभामा तिसुआ ॥ ११९ ॥

॥इय पञ्चमचरित सणियचिन्ताविहाणा नाम विईओ समुदेसओ समरओ॥

## । तइओ उदेसो ।

अत्थागिमइकत्थो सज्जान्धारिभूतियसरीरो ।  
 सामन्नमउइमोसियकिणसमुज्जल्लियरावीडो ॥ १ ॥  
 सो तत्थ म्माहराया मुणिइरित्तणकारणेकउच्छाहो ।  
 आरहइ वरगइन्द परिहयं तम्भणपसन्थे ॥ २ ॥  
 अह निगओ पुराओ गयवररहजोइतुरयातिकिण्णो ।  
 वत्थइ नरिन्दकम्हो जत्थञ्छइ गोपमो भयव ॥ ३ ॥  
 एतो य तं पएत्त मुणिवरगणसङ्गमन्तयागमि ।  
 वेत्थइ ग्गाहवमह मग्गवि चेव तेण्ण ॥ ४ ॥

छच्चेव य वासहरा वासा सत्तेव होन्ति नायन्वा ॥  
चोद्दस महान्दो नाभिगिरी चेव चत्तारि ॥ २५ ॥

वीसं वक्खारगिरी पोत्तीस ह्वन्ति रायहाणीओ ।  
वेयड्डपब्बया विय चोत्तीसं चेव नायन्वा ॥ २६ ॥

अट्टु य सट्ठीओ तह गुहाण सीहासणाण पुण तीसं ।  
उत्तरदेवकुरूणं मन्झे वरपायवे दिव्वे ॥ २७ ॥

दो कच्चणकूडसया छच्चेव दहा ह्वन्ति नायन्वा ।  
चित्तविचित्ता य दुवे जमलगिरी होन्ति दो चेव ॥ २८ ॥

छब्भोगभूमिभागा वरपायवमण्डिया मणभिरामो ।  
एएसु य ठाणेसुं ह्वन्ति जिणचेइयवराइं ॥ २९ ॥

अह एत्तो लवणजले दीवा चत्तारि होन्ति नायन्वा ।  
जिणचेइएसु रम्मा भोगेण य दिव्वलोगसमा ॥ ३० ॥

जम्बुद्दीवे भरहस्स दक्खिणे रक्खसाण दीवोत्थि ।  
दीवो गन्धव्वाणं अवरेण ठिओ विदेहस्स ॥ ३१ ॥

एत्तो एरवयस्स य किन्नरदीवो उ होइ उत्तरओ ।  
अविदेहस्स पुणो पुब्बेण ठिओ वरुणदीवो ॥ ३२ ॥

हेरवयस्स तहा हाणी बुद्धी य होइ नायन्वा ।  
होइ कालो खेत्तेसु अवट्ठिओ निच्चं ॥ ३३ ॥

दीवाहिन्दो अणादिओ सुरवरो महिड्ढीओ ।  
हस्ससंग्गो सामितं कुण्ड सज्जेसिं ॥ ३४ ॥

न य रत्नसोत्ति यण्णइ दसाणणो नेय आमिमाहारो ।  
 अलियति सज्जमेय यणन्ति ज कुन्दणोमि(ई)मुत्ता ॥ १९ ॥  
 न य पीडवन्धरहित्य कहिज्जमाणपि देइ पाकय ।  
 पत्थिय हीण च पुणो कयणमिण छिन्नमूल व ॥ १९ ॥  
 पडम खेत्तवभाग कालविभाग च तत्थ वण्णेइ ।  
 महइमहापुरिमाण य चरिय च जहक्कम सुणसु ॥ १७ ॥  
 अत्थि अगन्ताण्णत्त आगात्त तत्त मज्झयारम्भि ।  
 ओओ अण्णइनिट्ठो निमेयमिन्नो इवइ निषो ॥ १८ ॥  
 वेत्तासगमरिसो धिय अह लोणो चेव होइ नायजो ।  
 महुरिसमो य पज्जे उवरि पुण मुरयत्तज्जाणो ॥ १९ ॥  
 सज्जो य तालसरिसो तीसु य कण्णसु होइ परिणद्धो ।  
 मज्झग्भि निरिय्योओ सायरदीवेसु बहुणसु ॥ २० ॥  
 तत्त वि य मज्झदेमे जम्बुदीवो य दप्पणायारो ।  
 एक्क च सज्जहम्स जोरणसम्भा पमाणेण ॥ २१ ॥  
 सो य पुण मज्जओ चिय लक्खणसमुद्देण सपरित्तिवत्तो ।  
 पडमरवेइयाए गोसु समुज्जत्त (वि) रीओ ॥ २२ ॥  
 मज्झग्भि मन्दरमिरी चउकाण्णमाण्डओ रयणचित्तो ।  
 नवनट्ठ सहम्मादं सत्तुस्मिओ दत्त य त्तिथिण्णो ॥ २३ ॥  
 जोक्कमहम्ममेय अहोमओ वज्जपडम्भलीणो ।  
 उवरि च चूलियाण सोइम्प चेव कुममाणो ॥ २४ ॥

छच्चेव य वासहरा वासा सत्तेव होन्ति नायन्वा ॥  
चोदस महान्दो नाभिगिरी चैव चत्तारि ॥ २५ ॥

वीसं वक्खारगिरी चोत्तीस हवन्ति रायहाणीओ ।  
वेयडूपव्या विय चोत्तीसं चैव नायन्वा ॥ २६ ॥

अट्ठ य सट्ठीओ तह गुहाण सीढासणाण पुण तीसं ।  
उत्तरदेवकुरुणं मन्हे वरपायवे दिव्वे ॥ २७ ॥

दो कञ्चणकूडसया छच्चेव दहा हवन्ति नायन्वा ।  
चित्तविचित्ता य दुवे जमलगिरी होन्ति दो चैव ॥ २८ ॥

छम्भोगभूमिभागा वरपायवमण्डिया मणभिरामा ।  
एएसु य ठाणेषु हवन्ति जिणचेइयवराइं ॥ २९ ॥

अह एत्तो लवणजले दीवा चत्तारि होन्ति नायन्वा ।  
जिणचेइएसु रम्मा भोगेण य दिव्वलोगसमा ॥ ३० ॥

जम्बुद्दीवे भरहस्स दक्खिणे रक्खसाण दीवोत्थि ।  
दीवो गन्धन्वाणं अवरेण ठिओ विदेहस्स ॥ ३१ ॥

तत्तो एरवयस्स य किन्नरदीवो उ होइ उत्तरओ ।  
पुव्वविदेहस्स पुणो पुव्वेण ठिओ वरुणदीवो ॥ ३२ ॥

भरहेरवयस्स तहा हाणी बुद्धी य होइ नायन्वा ।  
सेसेसु होइ कालो खेत्तेसु अवट्ठीओ निच्चं ॥ ३३ ॥

जम्बुद्दीवाहिर्द्वे अणाद्विओ सुरवरो महिद्धीओ ।  
देवसहस्ससमग्गो मामित्तं कुणइ सन्वेसि ॥ ३४ ॥

आसि पुण भरहिणि उत्तरवुरुसरिसयोगसंपुण्णं ।

वरवण्णस्सवण्णठरं सुसमासुसमासु अदरम्मं ॥ ३५ ॥

तिण्णेण गाउयाइ उच्चसं ताण होइ मणुयाणं ।

अउरंसं संठाणं आउठिई तिण्णि पत्ताइ ॥ ३६ ॥

सुवियङ्ग पोषणङ्गा निहसणङ्गा मयङ्ग वत्थङ्गा ।

निहोददीवियङ्गा भायणमत्ताङ्गकण्डुमा ॥ ३७ ॥

एराहि मणमिराम जहिच्छिय दत्तविहं महाभोगं ।

सुज्जन्ति निच्चसुहिया गये पि काळ न याणन्ति ॥ ३८ ॥

आउम्मि येवसेसे मिहुण मणिउण परमत्तायणी ।

काळं काउण तओ सुखरासोक्खं पुण खपन्ति ॥ ३९ ॥

वि सोमा न वि ते कुणन्ति एकमेकस्स ।

वि ते वि तु मुज्जन्ति सोवस्साइ ॥ ४० ॥

भरहोवण्णसु तहा हाणी सुद्धी य हवइ काळस्स ।

न य हाणी न य सुद्धी संसेसु य होइ सेतेसु ॥ ४१ ॥

एवं सुणिठं राया पुच्छइ साहु पुणो पणमिउणे ।

केण वण्ण मणुसो उप्पज्जइ योगभूमीसु ॥ ४२ ॥

तो मणइ गणहरिन्दो जे एत्थं उज्जुया नरा पहा ।

ते योगभूमिमार्गं रुदन्ति साहुप्पयाणेण ॥ ४३ ॥

जे कुच्छिणसु दाण देन्ति सुहयोगकारणनिमित्त ।

ते कुज्जगइ जाया मुज्जन्ति क्याण र्जं सोक्खं ॥ ४४ ॥

जह खेत्तम्मि सुकिट्ठे वीयं वड्ढइ न तस्स परिहाणी ।  
 एवं सुसाहुदाणे विउलं पुण्णं समन्जेइ ॥ ४५ ॥  
 एक्कम्मि जह तलाए धेणुयसप्पेण पाणियं पीयं ।  
 सप्पे परिणमइ विसं धेणुसु खीरं समुच्चवइ ॥ ४६ ॥  
 तह निस्सीलसुसीले दिन्नं दाणं फलं अफलयं च ।  
 होही परम्मि लोए पत्तविसेसेण से पुण्णं ॥ ४७ ॥  
 एवं दाणविसेसो नरवइ कहिओ मए समासेणं ।  
 कुलगरवंसुप्पत्ती भणामि एत्तो निसामेहि ॥ ४८ ॥  
 जह चन्दो परिवड्ढइ ओसरइ य अप्पणो सभावेणं ।  
 उत्सप्पिणी विवड्ढइ एवं अवसप्पिणी हाणी ॥ ४९ ॥  
 तइयम्मि कालसमए पल्लोवमअट्ठभागसेसम्मि ।  
 पढमो कुलगरवसभो उप्पन्नो पडिसुई नामं ॥ ५० ॥  
 जाईसरो महप्पा जाणइ जो तिणिण जम्मसंबन्धे ।  
 तस्स य सुई पसन्ना वसइ सुहं सव्वओ वसुहा ॥ ५१ ॥  
 एवं समइक्कन्ते कालो तो सम्मुई समुप्पन्नो ।  
 खेमंकरो य एत्तो तओ य खेमंधरो जाओ ॥ ५२ ॥  
 सीमंकरो महप्पा जाओ सीमन्धरो पयाणन्दो ।  
 तत्तो य चक्खुनामो उप्पन्नो भारहे वासे ॥ ५३ ॥  
 दट्ठण चन्द्रसूरे भीओ आसासिओ जणो जेणं ।  
 सिट्ठं च निक्खसेसं जहवत्तं कालसमयम्मि ॥ ५४ ॥

ततो हरे महिषा उषन्तो विमलवाहणो धीरो ।

अभिचन्दो      चन्द्रामो      मन्देवपसेण्ड      नामी ॥ ५५ ॥

एर कूट्यारवमपा ओइस मरहमि जे समुप्यन्ता ।

पुहर्दसु नीदरुम्पु नोयम्स वि विद्यममा आसी ॥ ५९ ॥

गिरायको विचिता बहुसिद्धाणामविपतिगण्यो ।

भोगत्रिंशत्तसो मन्त्र यः नाथी सत्य वन्द्य ॥ ५७ ॥

तस्मै ५ बन्धुणवश्या मौजगवदणरूपसंपन्ना ।

मग्देसिति मिया सा भव्या देवी व पञ्चमता ॥ ५८ ॥

**ताहं चिन्मयं परियम्भं द्विरित्तसिद्धिरितिषुठिसृष्टीभा ।**

• क्रेन्ति निष्पे दंशीभो ज्ञानस्यगेण ॥ ५९ ॥

नाहारपालपन्द्रगमयगासगमप्रयाहविणिभोगं ।

५३६ नि      देवगाभो      शिष्टगन्धर्वनट्टेणं ॥ ९० ॥

भइ भन्ना कयाई मयजिन्ने महरिहे सुहम्मुसा ।

पञ्चदश वनस्पतिसुविने मन्दैरी पञ्चिमे नामे ॥ ११ ॥

बभ्रुवत्तु मूर्ध्नि वगमिरि दाम्बे सवि रति मय्येव कल्प्येव ।

मम साधरं निबन्धं वाच्यार्थं रक्ष्यतु देवर्षि ॥ ६० ॥

तुविगायमाश्रमये मन्मदुद्भयसदेन ।

ॐ नमो भगवते वासुदेवाय ॥ १ ॥

कृतोद्देशार्थिण्या नानिमग्नं स्या हर्षिद्वयो ।

पञ्चमोऽङ्का इति च तदङ्कं नृपि नृप

नाऊण य सुविणत्थं नाभी तो भणइ सुन्दरी तुज्झं ।  
 गम्भम्मि य संभूओ होही तित्थंयरो पुत्तो ॥ ६५ ॥  
 एवं सुणितु वयणं मरुदेवी हरिसंपूरियसरीरा ।  
 पप्फुल्लकमलनेत्ता परिओसुव्विप्पन्नरोमञ्चा ॥ ६६ ॥  
 छम्मासेण जिणवरो होही गम्भम्मि चवणकालाओ ।  
 पाडेइ रयणवुट्ठी धणओ मासाणि पन्नरस ॥ ६७ ॥  
 गम्भठियस्स जस्स उ हिरण्णवुट्ठी सकञ्चणा पडिया ।  
 तेणं हिरण्णगम्भो जयम्मि उवगिज्जे उसभो ॥ ६८ ॥  
 नाणेषु तीसु सहिओ गम्भे वसिऊण जम्मसमयम्मि ।  
 अह निगओ महप्पा खोभन्तो तिहुयणं सयलं ॥ ६९ ॥  
 दट्ठूण पुत्तजम्मं नाभी पडुपडहतूरसद्दालं ।  
 मङ्गलविभूइसहिंयं आणन्दं करइ परितुट्ठो ॥ ७० ॥  
 पुण्णाणि लाहयाइं दट्ठुं चलियासणाइ देविन्दा ।  
 अवहिविसएण ताहे पेच्छन्ति जिणं समुप्पन्नं ॥ ७१ ॥  
 सङ्खेण भवणवासी वन्तरदेवा वि पडहसद्देणं ।  
 उट्ठन्ति ससंभन्ता जोइसिया सीहनाएणं ॥ ७२ ॥  
 कप्पाहिवा वि चलिया घण्टासद्देण वोहिया सन्ता ।  
 सव्विड्ढिसमुदएण एन्ति इहं माणुसं लोणं ॥ ७३ ॥  
 गयतुरयवसहकेसरि विमाणवरवाहणेसु आरूढा ।  
 देवा चउप्पंयारा तो नाभिवरं समणुपत्ता ॥ ७४ ॥



वैश्रलियवज्रमरणकायेयणसुरकन्तपञ्चलिये ।

पाडेन्नि रयणतुट्टि नापिरो हरिसिन्ध्या देवा ॥ ७५ ॥

सेणाणिओ वि ताहे चेतूण निणेमरं सुरादस्त ।

उवणेइ करकट्ठये मायावाल ठविय पामं ॥ ७६ ॥

काऊण सिरपणाय चेतूण निण ससंपमो सको ।

पुल्लयन्नो न तिप्पइ अज्जोण सहस्ममेत्तेण ॥ ७७ ॥

तो सज्जसमुदणं देवा वरुणन्ति मन्दराभिमुहा ।

गयण समोत्थरन्ता आपरणसमुञ्जलियमिरीया ॥ ७८ ॥

दिट्ठो य नत्तरिन्दो फलिसिन्ध्याविहरयणपम्भारो ।

सुल्लियउयाविळोलियणम्भलम्भन्तवणवानो ॥ ७९ ॥

सिहकरनिवड्ढनिगयाविहिमहामणिमउरूपञ्जलिओ ।

इल्लइरविमलकोमलपणुद्धुयपल्लवकराओ ॥ ८० ॥

वरतरणतल्लम्भयकुसुमसुयन्वद्धमहुयरीणीओ ।

डुल्लुल्लवन्तनिम्मलउगाळिरहन्तनल्लनिहो ॥ ८१ ॥

हरिउल्लभहकेसरीवराहस्सपमरत्तायसमिद्धो ।

विगययजणियमणहासच्छन्दरमन्तवणकन्दो ॥ ८२ ॥

गरुडवरकिन्नरोत्तमकिपुरिस्समूहचड्डियपत्तो ।

तियसवड्ढमड्डरमग्गणगन्धनुग्गीयमन्वदितो ॥ ८३ ॥

एधारिसगुणकलिओ मेरु तस्सुत्तमे महसिहरे ।

अह ते महाणुपावा ओइण्णा सुत्तरा सन्ने ॥ ८४ ॥

दिट्ठा य पण्डुकम्बलसिला समुज्जलमणी सुपज्जलिया ।  
 चन्दपहसन्नियासा उब्भासन्ति दस दिसाओ ॥ ८५ ॥  
 सीहासणे जिणिन्दो ठविओ सक्केण हट्ठतुट्ठेणं ।  
 अभिसेयं च महरिहं काऊण सुरा समाढत्ता ॥ ८६ ॥  
 पडुपडहभेरिझल्लरिआइङ्गमुइङ्गसङ्खणवाणं ।  
 जम्माभिसेयतूरं समाहयं मेहनग्घोसं ॥ ८७ ॥  
 गन्धव्वजक्खकिन्नरतुम्बुल्यमहोरगा अणेगविहा ।  
 वरकुसुमचन्दणागुरुदिव्वंसुयचामरविहत्था ॥ ८८ ॥  
 नच्चन्ति केइ तुट्ठा अवेरे गायन्ति महुरसद्देणं ।  
 अप्फोडणचलणवियम्भणाइ के इत्थ कुव्वन्ति ॥ ८९ ॥  
 अवेरेत्थ आयवत्तं घरेन्ति उवरिं समोत्तिओहकुलं ।  
 घणगुरुगम्हीरसदं वायन्ति य दुन्दुही अन्ने ॥ ९० ॥  
 नच्चन्ति य सविलासं अमरवहूओ सभावहावत्थं ।  
 सललियपयनिकखेवं कडक्खदिट्ठीवियारिल्लं ॥ ९१ ॥  
 उवरिं च कुसुमवासं मुञ्चन्ति सुरा विचित्तगन्धद्दं ।  
 जह निम्मलं पि गयणं खणेण रयधूसरं जायं ॥ ९२ ॥  
 तो सुरगणेहि तुरियं कलसा खीरोयसारजलाओ ।  
 भरिऊण य आणीया अभिसेयत्थं जिणिन्दस्स ॥ ९३ ॥  
 घेतूण रयणकलसं इन्दो अहिसिञ्चिऊणमाढत्तो ।  
 जयसद्दमुहल्लमुहरवयुइमङ्गलवलयलारावं ॥ ९४ ॥

अमवरूपमोषमाई अन्ने वि महिदिवा सुखरिन्दा ।

पयया पसन्नचित्ता निष्ठाभिमेगे पकुन्नन्ति ॥ ९५ ॥

इन्द्राणीपमुहाओ देवीओ सुरहिगन्धनुष्णेहि ।

उज्जान्ति सहसिं पल्लवसत्तिगहन्वेहि ॥ ९६ ॥

काऊण य अभिसेयं निहिणा आभरणभूमणनिओग ।

निरण्ण सुरवरिन्दो जिगम्म ओंसेसु परितुट्ठो ॥ ९७ ॥

चूडामणि से उवरि संताणयसेहरं से रइय ।

कण्णेषु कुण्डलाई भुयासु पाणिक्कड्डयाई ॥ ९८ ॥

कड्डिसुत्तयं पिण्ड कट्टियड्डपाम्मि जिगवरिन्दस्स ।

दिवंसुयस्स उवरि उज्जाम्म रणणरज्जलिय ॥ ९९ ॥

सज्जायेण एवं काऊणाभरणभूसियत्तरीरं ।

हरिसियमणो सुत्तिओ षोऊण जिग समावत्तो ॥ १०० ॥

जय मोहतमदिवायर जय सयलमियद्वभवियकुमुयणं ।

जय भवत्तापरत्तोत्तम त्तिरिक्कज्जिहसिय जयाहि ॥ १०१ ॥

अन्ने वि सुरवरिन्दा समूयगुणेहि निगवरं षोउ ।

काऊण ॥ तिम्लुत्थं जहाणया पडिण्णया सज्जे ॥ १०२ ॥

इणिगनेसी वि तओ आणेत्तु जिणेत्तरं नियमणेई ।

ठविऊण माउअके सुरालय सो वि सपत्तो ॥ १०३ ॥

दह्ण य मरुदेवी दिव्वालयारमूसियं पुत्त ।

पुण्ड्रपरोमच्चदया न माइ नियण्सु ओंसेसु ॥ १०४ ॥

नाभी वि सुयं दट्ठं सुरकुंकुमवहलदिन्नचच्चिकं ।  
 वररयणभूसियंगं तड्लोक्काईसयं वहइ ॥ १०५ ॥  
 उयरम्मि जं पविट्ठो उसभो जणणीए कुन्दससिवण्णो ।  
 उसभोत्ति तेण नामं कयं तु नाभीण तुठ्ठेणं ॥ १०६ ॥  
 अणुदियहं परिवड्ढइ अङ्गुदुयअमयलेहणव(व)लेणं ।  
 सुरदारयपरिकिण्णो कीलणयसएसु कीलन्तो ॥ १०७ ॥  
 पत्तो सरीरविट्ठि कालेणऽप्पेण परमलायण्णो ।  
 लक्खवगुणाण निलओ सिरिवच्छुक्किण्णवच्छयलो ॥ १०८ ॥  
 धणुपञ्चसउच्चत्तं देहं नारायवज्जसंघयणं ।  
 लक्खवणसहस्ससहियं रवि च्च तेण पज्जलियं ॥ १०९ ॥  
 आहारपाणवाहणसयणासणभूसणाइयं विविहं ।  
 देवेहि तस्स सव्वं उवणिज्जइ तक्खणे परमं ॥ ११० ॥  
 कालसभावेण तओ नट्ठेसु य विविकप्परुक्खेसु ।  
 तइया इक्खुरसो च्चिय आहारो आसि मणुयाणं ॥ १११ ॥  
 विन्नाणसिप्परहिया धम्माधम्मेण वज्जिया पुहई ।  
 कल्लाणपयरणाणं न य पासण्डाण उप्पसी ॥ ११२ ॥  
 तइया धणएण कया नयरीं वरकणगतुक्कपागारा ।  
 नवजोयणवित्थिण्णा बारस दीहा रयणपुण्णा ॥ ११३ ॥  
 उसभजिणेण भगव्यां गाभागरनगरपट्ठननियेसा ।  
 कल्लाणपयरणाणि य सयं च सिप्पाण उवट्ठं ॥ ११४ ॥

रक्खणवरणनिउत्ता जे तेण नरा मन्तडसत्ता ।  
 ते खत्तिया पसिद्धि गया य पुइइम्मि विस्वाया ॥ ११५ ॥  
 वाणिज्जकग्गिस्सणाई गोत्तखण्णाल्लणेषु उज्जुत्ता ।  
 ते होन्ति वइसनामा वाथरपरायणा वीर ॥ ११६ ॥  
 जे नीयकम्मनिरया परपसणकारया निययकाल ।  
 ते होन्ति सुइवणा बहुमेया चेव लोमम्मि ॥ ११७ ॥  
 जेण य जुगं निवेइ पुइइण सयम्मसत्तपुइनणण ।  
 तेण उ जगम्मि छुई तं कालं कयनुग नाम ॥ ११८ ॥  
 मज्जा सुमद्दला जिणवरस्स नन्दा तओ भव वीया ।  
 भरहाइकुमारामे पुत्तसयं तस्स उप्पन्न ॥ ११९ ॥  
 दोष्णि य वरूयाओ गोव्वणल्लायणाकन्तिकालयाओ ।  
 कम्भी वि सुन्नीरी वि य जणम्मि विक्खायविसोओ ॥ १२० ॥  
 सामन्तभइपुरोहिंसोणावइसेट्ठिभोइयाण च ।  
 दावेइ रायनीई लोमस्स वि लोमस्सरन्व ॥ १२१ ॥  
 एवं रायवरसिरे मुअन्तस्स उ अद्धिओ कालो ।  
 नील वात्त दवटु सवणपरायणो जाम्भो ॥ १२२ ॥  
 कट्ठं अहो विलम्बइ लोओ परपसणेषु आसत्तो ।  
 उम्मत्तओव्व नच्चइ कुणइ य बह्वेद्वियस्सयाइ ॥ १२३ ॥  
 मणुयत्तण असारं विन्नुलयाचच्चलं हवइ जीय ।  
 बहुरोगसोगकिमिकुलमायणमूय हवइ देह ॥ १२४ ॥

दुक्खं सुहं ति मन्नइ जीवो विसयामिसेसु अणुरत्तो ।  
 पुणरवि वहुं विनडिओ न मुणइ आउं परिगलन्तं ॥ १२५ ॥  
 एयं चिय विसयसुहं असासयं उन्निउण निस्सङ्गो ।  
 सिद्धिसुहकारणत्थं करेमि तवसंजमुज्जोयं ॥ १२६ ॥  
 जाव य चिन्तेइ इमं संसारोच्छेयकारणं उसभो ।  
 ताव य भिसन्तमउडा देवा लोगन्तिया पत्ता ॥ १२७ ॥  
 काऊण सिरपणामं भणान्ति साहुत्ति नाह पडिबुद्धो ।  
 वोच्छिन्नस्स सुवहुओ कालो इह सिद्धिमगस्स ॥ १२८ ॥  
 एए भमन्ति जीवा पुणरुत्तं जन्मसायरे भीमे ।  
 जिणवयणपोयलगा तरन्तु मा णे चिरावेहि ॥ १२९ ॥  
 एवं दढववसायस्स तस्स निअस्वमणकारणे देवा ।  
 तुरियं च समणुपत्ता सुरिन्दपमुहा चउवियप्पा ॥ १३० ॥  
 नमिऊण जिणवरिन्दं जयसद्दाला य सहरिसं तुट्ठा ।  
 धयछत्तचारुचामरचलन्तकरपल्लवसणाहा ॥ १३१ ॥  
 वज्जिन्दीलमरायचन्दणमणिखचियकणयपरिवेढं ।  
 आरुहइ सुरसमाहियखन्वं तु सुदंसणं सिवियं ॥ १३२ ॥  
 अह निग्गओ महण्या नयराओ सुरनरिन्दपरिकिण्णो ।  
 तू(सहस्ससमाहयवन्दियणुबुद्धजयसद्दो ॥ १३३ ॥  
 वरवउलतिलयचम्पयअसोगपुत्तागनागसुसमिद्धं ।  
 पत्तो पवरुज्जाणं वसन्ततिलयं ति नामेणं ॥ १३४ ॥

आपुच्छिउणं सत्तं मायापियपुत्तमयणपरियण ।

तो मुयइ मूत्तणाइ कडिमुत्तयवडयत्ताइ ॥ १३५ ॥

सिद्धाणं नमुक्कारं काउणं य पच्चमुट्ठियं लोयं ।

वडहिं सहस्सेहिं समं पत्तो वडणो (यजिणो) परमदिक्खं ॥ १३६ ॥

वज्जाउहो वि ताहे केसे मणितहल्लयम्मिं चेतूणं ।

काउणं सिरपणामं स्वीरत्तमुद्धम्मिं पत्तिक्खइ ॥ १३७ ॥

निम्बलमणमहामहिमं देवा काउणं मरवरत्तमग्गा ।

नमिउणं जिणवरिन्दं मया य निपयाइ उण्णाइ ॥ १३८ ॥

वडहिं सहस्सेहिं समं समग्गणं जिणवरो महाभागो ।

गहिउवत्तासो विहरइ कमुहं संवच्छरं पीरो ॥ १३९ ॥

के इत्थं पडममासे वीए तइए उ जाव छम्मासे ।

परितहभवेहिं ताव य मग्गा सपग्गा अपरितेसा ॥ १४० ॥

भरहत्ता मण्णं परं न एत्ति तण्हाछुहाकिन्ता वि ।

एज्जाए गारवेण य ताहे रण्णं परिवसन्ति ॥ १४१ ॥

अहं तं छुहाकिन्ता कलाइ निष्खन्ति पायक्काणेसु ।

अंवरत्तअम्मिं शुद्धं मा मेण्हहं समणरूवेण ॥ १४२ ॥

ताहे वकळवीवरकुत्तपत्तनियंसणा कलाहारा ।

सच्छन्दमइविपग्गा बहुमेया तावसा जाया ॥ १४३ ॥

ताव य जिणस्स पासे संपत्ता नमिणिमि भोगवरकद्धो ।

काउणं सिरपणामं पायक्कासे सुहनिविट्ठा ॥ १४४ ॥

भोगसमुहाण ताणं धरणिन्द्रो आसणे तओ चलिओ (ए) ।  
 सब्बपरिवारसहिओ सो वि तहि चैव संपत्तो ॥ १४५ ॥  
 नमिउण पायकमले उवविट्ठो जिणवरस्स आसन्ने ।  
 पेच्छइ तरुणजुवाणे दोण्णि जणे पङ्कयदलच्छं ॥ १४६ ॥  
 अह भणइ नागराया भो भो तुम्हेत्थ किं निमित्तेणं ।  
 असिलट्ठिगहियहत्था उमओ वि ठिया जिणसयासे ॥ १४७ ॥  
 तो भणइ नमी वयणं अम्हं नत्थंत्थ रायवरलच्छी ।  
 एयनिमित्तं च प्हू जिणस्स पासं समल्लीणा ॥ १४८ ॥  
 एयं च भणियमेत्ते धरणेणं तस्स बलसमिद्धाओ ।  
 दिन्नाओ तक्खणं त्रिय विज्जाओऽणेरूवाओ ॥ १४९ ॥  
 उवइट्ठो य नगवरो वेयट्ठो ताण उत्तमो वासो ।  
 पन्नास जोयणाइं वित्थिण्णो सुद्धरययमओ ॥ १५० ॥  
 उज्जिद्धो पणवीसा दोसु य सेढीसु उभ(य)ओ रम्मो ।  
 छज्जोयणाइ धरणिं कोसो चिय होइ उव्वेहो ॥ १५१ ॥  
 दम्भित्णसेढीं गन्तुं रहनेउरचक्कवालपमुहाइं ।  
 पन्नास पुरवराइं कयाइ नमिखेयरिन्देण ॥ १५२ ॥  
 अह गयणवल्लहपुरं उत्तरसेढीए (ताइ) विक्खवायं ।  
 वरभवणतुङ्गतोरणबहुजिणहरमण्डियं च कयं ॥ १५३ ॥  
 तत्तो य दस गमित्ता उवरिं गन्धव्वकिन्नराइणं ।  
 वरभवणमण्डियाइं किंपरिमाणं



उवरि तओ वि गन्तुं पयऽन्ने जेयणे सिहरण्डुं ।

जिनभक्तेसु मणहरं उच्चासेन्तं दस दिसाओ ॥ १५५ ॥

भक्तेसु तेसु नियय चारणसम्पन्ना वसन्ति गुणमन्ता ।

सम्मायमाणनिरया तवनेयसिरीए दिप्पन्ता ॥ १५६ ॥

बहुगामनपरपण्णभारामुज्जाणत्ताणम्मिडा ।

मणिरयणकच्चणुज्जलज्जलपरनिवहपन्तीओ ॥ १५७ ॥

वरमहिसिगाइपउतो बहुविहवम्भेज मणहतलोओ ।

सज्जोसहिसपलो महुत्तीरपण्ण वम्मरिओ ॥ १५८ ॥

अइउण्हसीयरहिओ उवषायविज्जिओ पयइसोमो ।

नज्जइ य देवलोओ देसो विज्जागइण्णो ॥ १५९ ॥

रविकिण्णवोमलाहयवियसियवरकमलमरिसवयणाओ ।

विज्जाहरजुवईओ बहुविहलायण्णवल्लियाओ ॥ १६० ॥

विज्जाहरा ॥ तय वि विज्जानब्बदप्पणव्विया सुरा ।

देवा व देवलोए भुजन्ति जहिच्छिण मोए ॥ १६१ ॥

एवंविहा उभयसेट्ठिया महन्ता

आहारपाणसयणासणसंपउत्ता ।

विज्जाहग अणुहवन्ति सुहं समिद्ध

घम्म करिन्ति विमल च जियोवइदु ॥ १६२ ॥

॥ इति पञ्चमचरिए विज्जाहग्लोमवण्णणो नाम तइओ उद्देमओ समलो ॥

## ॥ चउत्थो उद्देसो ॥

अह भयवं तित्थयरो ज्ञाणं मोत्तूण दाणवम्मट्टे ।  
 विहेरेऊण पवत्तो नगरागरम्मण्डियं वसुहं ॥ १ ॥  
 पउमेसु संचरन्तो गयपुरनयरं कमेण संपत्तो ।  
 बहुगुणसयाण निलओ वसइ निवो जत्थ सेयंसो ॥ २ ॥  
 मज्झण्हदेसयाले गोयरचरियाए अभिगओ नयरं ।  
 घरपन्तीए भमन्तो दिट्ठो लोणेण तित्थयरो ॥ ३ ॥  
 चन्दो व्व सोमवयणो तेएण दिवायरो व्व दिप्पन्तो ।  
 लम्बियकरगजुयलो सिरिवच्छविहसियसरीरो ॥ ४ ॥  
 वरहारमउडकुण्डलमणिमोत्तियपइचामराईणि ।  
 उवणेइ जणवओ से न तेसु चित्तं समल्लियइ ॥ ५ ॥  
 के इत्थ गयतुरङ्गमरहवररयणाइमण्डणाडोवा ।  
 पुरओ ठवेन्ति तुट्ठा चलणपणामं च काऊणं ॥ ६ ॥  
 सव्वङ्गसुन्दराओ कन्नाओ पुण्णचन्दवयणाओ ।  
 देन्ति जणा सोममणा भिक्खासणं अयाणन्ता ॥ ७ ॥  
 जं जं उवणेइ जणो तं तं नेच्छइ जिणो विगयमोहो ।  
 लम्बन्तजडाभारो नरवइभवणं समणुपत्तो ॥ ८ ॥  
 पासायतलन्थो वि य राया दट्ठूण जिणवरं एन्तं ।  
 संभग्गिय पुव्वजम्मं पायव्वाभम्मं ॥ ९ ॥

काञ्च य तिवस्तुतो पयाहिणं सख्यपरियणसमागो ।  
 चञ्चणेषु तस्स पडिओ हरित्तसुम्भिनरोमथो ॥ १० ॥  
 अह रयणययणय्यं अय्यं दाञ्च सञ्चभावेण ।  
 चञ्चणजुयलपणाम करेइ विमनेण भावेण ॥ ११ ॥  
 समज्जिभेषलिते उद्देसे तस्स परमसद्धाए ।  
 सेयंसनरपरिन्दो इत्थुरत्तं देव परितुट्ठो ॥ १२ ॥  
 अह वाइउं पयत्तो वाओ सुहसीपलो सुहसिगन्धो ।  
 पडिया य रयणसुद्धी कुसुमेहि सर्वं नहयणओ ॥ १३ ॥  
 पुट्ठं च अहो दाणं दुन्दुरिणायुगहीरत्तदाह ।  
 पत्तो परममुदयं वरकस्सणं नहवरिन्दो ॥ १४ ॥  
 तो अमरचारणणा भणन्ति साधुं किं परमपुरिसं तुमे ।  
 धम्मरहस्सं महामसं वीयं वक्कं समुद्धरियं ॥ १५ ॥  
 एव काञ्च जिणो पवत्तणं दाणवन्तचरियाए ।  
 तयडामुहलज्जाणं पत्तय्यमाणं समारुद्धो ॥ १६ ॥  
 मायन्तम्म भगवओ एव पाइत्तरणं कम्माण ।  
 लोणालोणपमात्तं केवल्लणं समुप्यन्नं ॥ १७ ॥  
 उप्यन्नमिं य नाणं उप्यज्जइ आत्तं निणिन्दस्स ।  
 छत्ताइउत्तवामरं तहं व भामण्डलं विमलं ॥ १८ ॥  
 कप्पट्ठो ॥ दिवो दुन्दुरिणोत्तं च पुप्फवरिसं च ।  
 सत्ताइमयत्तममो निणवरइहिं समणुपत्तो ॥ १९ ॥

नाऊण समुप्पत्ति केवल्लणाणस्स आगया देवा ।  
काऊण जिणपणामं उवविट्ठा सन्निवेसेसु ॥ २० ॥

भणियं च गणहरेणं भयवं जीवा अणन्तसंसारे ।  
परिहिण्डन्ति अणाहा ताणुत्तारं परिकहेहि ॥ २१ ॥

अह साहिउं पयत्तो जलहरगम्भीरमहुरनिग्घोसो ।  
सुरमणुयमन्तयारे दुविहं धम्मं जिणवरिन्दो ॥ २२ ॥

पञ्च य महव्वयाइं समिईओ पञ्च तिणिण गुत्तीओ ।  
एसो हु समणधम्मो जोगविसेसेण बहुभेओ ॥ २३ ॥

पञ्चाणुव्वयजुत्तो सत्तंहि सिक्खावएहि परिकिण्णो ।  
एसो वि सावयाणं धम्मो उद्देसं विरयाणं ॥ २४ ॥

धम्मेण लहइ जीवो सुरमाणुसपरमसोवरवमाहप्पं ।  
दुक्खसहस्सावासं पावइ नरयं अहम्मेणं ॥ २५ ॥

मेहेण विणा वुट्ठी न होइ न य वीयवज्जियं सत्तं ।  
तह धम्मेण विरहियं न य सोक्खं होइ जीवाणं ॥ २६ ॥

नइ वि हु तवं विगिद्धं करन्ति अन्नाणिया पयत्तेणं ।  
तह वि हु किंकरदेवा हवन्ति चइया तओ तिरिया ॥ २७ ॥

ते भवसहस्सपउरे संसारे चाउङ्गमगगन्मि ।  
दुक्खाणि अणुहवन्ता अणन्तकालं परिभमन्ति ॥ २८ ॥

जिणवरधम्मं काऊणं निव्वुया होन्ति केइ अहमिन्दा ।  
कप्पालयाहिवत्तं अउरे पावन्ति दइधम्मा ॥ २९ ॥

जे वि य निग्न्याण युइ पउञ्जन्ति सञ्जभावेण ।  
 ते तस्स कलशुणेण न य कुमइपह पवज्जन्ति ॥ ३० ॥  
 सोउण भम्मवयण जिणवरकइय नरामरसमूहा ।  
 सम्मसाल्लदुद्धी सक्कपरायणा मुइया ॥ ३१ ॥  
 के इत्थ समगसीहा हवन्ति वग्गयपरिगहारम्भा ।  
 पञ्चाणुल्लयनुत्ता कइ पुण सावया जाया ॥ ३२ ॥  
 एव सुरवरवसहा क्खाक्खाण जिणे पणमिउण ।  
 सल्ले परियणसहिया गथा य निययाइ ठाणाइ ॥ ३३ ॥  
 विहरइ जत्थ जिणिन्दो सो देसो सयासन्निहो होइ ।  
 जोयणसय समन्ता रोगादिविज्जिओ रम्भो ॥ ३४ ॥  
 अह उसइसेणपमुहा चउरासीय तु गणहग तरस ।  
 उप्पन्ना य सहस्सा तावइया चव समणाण ॥ ३५ ॥  
 ताव य चक्कहरत्त सपत्त भरहाइणा सपत्त ।  
 हयगयशुवइसमग्गो चउइसरयणाहिओ धीतो ॥ ३६ ॥  
 उत्तभजिगस्स भगवओ पुत्तसय चन्दसूरसरिसाण ।  
 समणत्त पडिक्क सए य देहे निरवयक्क ॥ ३७ ॥  
 तक्खमिहाए महप्पा चाहुवली तम्स निच्छपडिक्कलो ।  
 भरहनरिन्दस्स सया न कुणइ आणापणाव सो ॥ ३८ ॥  
 अह रुद्धो चक्कहरो तस्सुवर्णि सयल्लसाहणसमग्गो ।  
 नयरस्स तुरियचवलो विजिणओ सयल्लवल्सहिओ ॥ ३९ ॥

पत्तो तक्खसिलपुरं जयसद्दुग्घुदुक्कलयलारावो ।  
 जुञ्जस्स कारणत्थं सन्नद्धो तक्खणं भरहो ॥ ४० ॥  
 बाहुवली वि महप्पा भरहनरिन्दं समागयं सोउं ।  
 भडचडयेण महया तक्खसिलाओ विणिज्जाओ ॥ ४१ ॥  
 बलदप्पगव्वियाणं उभयवलाणं रसन्ततूराणं ।  
 आभिद्वं परमरणं नच्चन्तक्खन्धपेच्छणयं ॥ ४२ ॥  
 मणिओ य बाहुवलिणा चक्कहरो किं वहेण लोयस्स ।  
 दोण्हं पि होउ जुञ्जं दिट्ठीमुट्ठीहि रणमज्झे ॥ ४३ ॥  
 एवं च भणियमेत्ते दिट्ठीजुञ्जं तओ समन्धडियं ।  
 भगो य चक्खुपसरो पढमं चिय निज्जिओ भरहो ॥ ४४ ॥  
 पुणरवि भुयासु लगा एक्केकं कट्ठिणदप्पमाहप्पा ।  
 चलचलणपीणपेहणकरयलपरिहत्यविच्छोहा ॥ ४५ ॥  
 अद्धतडिजोत्तवन्धणभवहत्युव्वत्तकरणनिम्मविया ।  
 जुञ्जन्ति सवडहुत्ता अभगमाणा महापुरिसा ॥ ४६ ॥  
 एवं भरहनरिन्दो निहओ भुयविक्कमेण संगामे ।  
 तो मुयइ चक्करयणं तस्स वहत्थं परमरुद्धो ॥ ४७ ॥  
 विणिवायणअसमत्थं गन्तूण सुदरिसणं पडिनियत्तं ।  
 भुयवलपरक्कमस्स वि संवेगो तक्खण्णुप्पत्तो ॥ ४८ ॥  
 जंपइ अहो अकज्जं जं जाणन्ता वि विसयलोभिल्ला ।  
 पुरिसा कसायवसगा कोरन्ति एक्केक्कमविरोहं ॥ ४९ ॥

छारस्स कम् नासन्ति चन्दण मोक्षिय च दोत्थ ।  
 तह मणुयभोगमूढा नरा ॥ नासन्ति देवाट्ठ ॥ ९० ॥  
 मोलुं कसायजुज्झं सनमजुज्झेण जुज्झिमो एहिं ।  
 परित्थहदेहि समर्थं माव तिओ उत्तमट्ठग्गि ॥ ९१ ॥  
 नमिउण निणत्तरिन् छोर्यं काउण तत्थ बाहुवली ।  
 बोसित्थिसत्थमहो जाओ सम्मणो समियपावो ॥ ९२ ॥  
 काउण सिरफणाम चक्कहरो मण्ड महुवयणेहिं ।  
 मा गेण्हसु पव्वज्ज मुज्जसु रज्ज महायोगे ॥ ९३ ॥  
 सवच्छरपट्ठिमब्धे बाहुवली पणमिउण चक्कहरो ।  
 सयस्सवलेण सम्मणो साएयपुं समणुपत्तो ॥ ९४ ॥  
 बाहुवली वि महप्पा उप्पाट्ठिय त्रेवलं तववलेणं ।  
 निट्ठविषअट्ठक्कम्मो दुत्तसविमोक्ख गओ मोक्ख ॥ ९५ ॥  
 भरहो वि चक्कववी एणट्ठसं इम भरहवासं ।  
 मुज्ज भोगसमिद्ध इन्दो इव देवलोयम्मि ॥ ९६ ॥  
 विज्जाहरनयरत्तमा गामा नयरा वि देवलोयसमा ।  
 रायसमा मिह्वदणो धणयसमा होन्ति नत्तदणो ॥ ९७ ॥  
 चउत्तट्ठिसहस्साइ जुव्ढेण परमरूक्कपारीण ।  
 वत्तीस च सहस्सा राईणं बद्धमउट्ठाम ॥ ९८ ॥  
 मत्तवरवारणाणं चउरासीइ च सयसहस्साइ ।  
 तावइया पत्तिस्सा रहाणं वयउत्तचिन्धाणं ॥ ९९ ॥

अट्टारस. कोडीओ तुरयाणं पवरवेगदच्छाणं ।  
 किंकरनरनारीणं को तस्स करेज्ज परिसंखा ॥ ६० ॥  
 चोदस य. महारयणा नव निहओऽणेगमण्डपरिपुण्णा ।  
 जलथलरयणावासा रक्खिज्जन्ते सुरगणेहि ॥ ६१ ॥  
 पुत्ताण य पञ्चसया अमरकुमारोव (राव) भोगदुल्ललिया ।  
 भरहस्स चक्कवड्ढो रज्जविभूइं समणुपत्ता ॥ ६२ ॥  
 जस्स य जीहाण सयं, बुद्धिविभागो हवेज्ज वित्थिण्णो ।  
 सो वि मणूसो न तीरइ तस्स कहेउं सयलरज्जं ॥ ६३ ॥  
 अह एवं परिकहिए पुणरवि मगहाहिवो पणमिउणं ।  
 पुच्छइ गणहरवसहं मणहरमहुरेहि वयणेहि ॥ ६४ ॥  
 वण्णाण समुप्पत्ती तिण्हंपि सुया मए अपरिसेसा ।  
 एत्तो कहेह भयवं उप्पत्ती सुत्तकण्ठाणं ॥ ६५ ॥  
 हिंसन्ति सब्बजीवे केरन्ति कम्मं सया मुणिविरुद्धं ।  
 तह वि य वहन्ति गव्वं धम्मनिमित्तम्मि (न्ति) काऊणं ॥ ६६ ॥  
 एवं च भणियमेत्ते गणहरवसंहो कहेइ भूयत्थं ।  
 निसुणेहि (य) ता नरवइ एगमणो माहणुप्पत्तिं ॥ ६७ ॥  
 साएयपुरवरीए एगन्ते नायिनन्दणो भयवं ।  
 चिट्ठइ सुसङ्खसहिओ ताव य भरहो समणुपत्तो ॥ ६८ ॥  
 पणउत्तमङ्गमगो करजुयलं करिय तस्स पामूले ।  
 तो भणइ चक्कवट्ठी वयणमिणं मे निसामेह ॥ ६९ ॥



मया अशुभहृत्थं कन्तु समणा इमे समिदराया ।

मुञ्चन्तु मन्त्रं गेहं परिमुदं कामुयाहारं ॥ ७० ॥

तो भगवन्निगारिन्दो भगवन् कल्पद् इमो उ आहारो ।

समणागं संन्यासं कीयमदुदे(दो)भनिष्कण्ठो ॥ ७१ ॥

एवमुक्त्वा कथं राया विन्देत् तत्कथमनेन ।

उवाच तत्रोचिहानं चरन्ति समणा समिदमोहा ॥ ७२ ॥

न यं भुञ्जन्ति महारिप्सो महं गेहे मन्त्रिया ॥ पुनरस्ते ।

तो माययाणं दातुं देवि कुरु भन्नभाणाद् ॥ ७३ ॥

एवमुक्त्वा यं गिरिवन्मे पद्मानुजयगुणेभ्यो उपउत्ता ।

मुञ्चावेति यं बहुमो होठी दातुम्यं पुण्यात् ॥ ७४ ॥

सदाश्रिया यं ततो मायागन्धरिक्तधारिणो सत्वे ।

तुल्ये च समस्तीया विच्छिन्ना नरा तदा ॥ ७५ ॥

न यं ते रियान्तं भगवन् ददद् भवविहिन्दुरे पुराणो ।

कागणिरयनेन ततो मुच्यं चियं सावयागं कथं ॥ ७६ ॥

तो भन्नभाणदाणासनेभ्यो सद्गुहाय उपपन्न ।

गर्जं चियं अदुष्टं वहन्ति इत्यं कथं यज्ज्हे ॥ ७७ ॥

मदमापरेण भणिओ महानरिन्दो सहायं यज्जन्मि ।

मद् जिगारेण भणियं तं एकमणो निसामेहि ॥ ७८ ॥

जाणं तुमे नराहिवं सम्पाणो पद्मसावयागं कथो ।

ते वीरस्मज्जज्ञे होहन्ति कुतित्थपासणा ॥ ७९ ॥

अलियवयणेसु सत्थं काउणं वेयनामधेयं ते ।  
 हिंसाभासणमित्तं जन्नेसु पसू वहिस्सन्ति ॥ ८० ॥  
 विवरीयवित्तिधम्मा आरम्भपरिग्गहेसु अणियत्ता ।  
 सयमेव मूढभावा सेसं पि जणं विमोहन्ति ॥ ८१ ॥  
 सोऊण वयणमेयं परिकुविओ नरवई भणइ एवं ।  
 सिग्वं चिय नयराओ सव्वे वि कोरेह निदेसा ॥ ८२ ॥  
 लोणेण हम्ममाणा सरणं तित्थंकरं समल्लीणा ।  
 तेण य निवारिया ते पत्थरपहरेसु हम्मन्ता ॥ ८३ ॥  
 मा हणसु पुत्त एए जं उसभजिणेण वारिओ भरहो ।  
 तेण इमे सयलच्चिय वुच्चन्ति य माहणा लोए ॥ ८४ ॥  
 जे विय ते पढमयरं पव्वज्जे गेणिहऊण परिवडिया ।  
 ते वक्कलपरिहाणा तावसपासण्डिणो जाया ॥ ८५ ॥  
 ताण य सीसपसीसा मोहन्ता जणवयं कुसत्थेसु ।  
 भिग्गङ्गिरमादीया जाया बीजं वसुमईए ॥ ८६ ॥  
 एसा ते परिकहिया उप्पत्ती माहणाण भूयत्थं ।  
 एत्तो सुणसु नराहिव पुरदेवजिणस्स निव्वाणं ॥ ८७ ॥  
 भयवं तिलोयनाहो धम्मपहं दरिसिऊण लोगस्स ।  
 अट्ठावयग्मि सेले निव्वाणमणुत्तरं पत्तो ॥ ८८ ॥  
 भरहो वि चक्कवट्ठी तिणमिव चइऊण रायवरलच्छी ।  
 जिणवरपहपडिवन्नो अन्तावाहं सिवं पत्तो ॥ ८९ ॥

વર્ષે દસ દેવિય દુગ્ધા શિશુ કોર્મરૂં વૃક્ષકર્મવિદ્યા ।  
 દુર્ગર્મ રૂં સિદ્ધાનંદ વર્ષે કોર્મરૂં દ્વિગ્ધાનંદ દ ૧ ૮ ૭  
 ૪ ૬ ૧ વૃક્ષવર્ષે કોર્મરૂં દ્વિગ્ધાનંદવર્ષે ૭ ૮ ૧ વૃક્ષવર્ષે  
 રૂંમેરૂં ૭ ૮ ૧



# Translation

To Rishabha the excellent conqueror and the first founder of the faith in the Descending Era, who is worshipped by a number of Siddhas, Gods, Kinnaras, serpent-gods, heads of demons and gods—( 1 ) To lord Ajita who has subdued passions, who has no re-birth and who has ended worldly existence, to Abhinandana and Sumati, to Padmabha resembling lotus in colour.—( 2 ) To Suparshva the best in three worlds, to the excellent conqueror Sashiprabha, to Kusumadanta, to Shitala a great ascetic, to Shreyansa and to Vasupujya—( 3 ) To Vimala and Ananta, to Dharma the essence of religion and conqueror Shanti, to Kunthu who destroyed passions and to the blessed Ara who conquered enemies—( 4 ) To Malli who destroyed the worldly current, to Munisuvrata of good vows, the lord of three worlds in whose period this story of Pauma took place—( 5 ) To Nami, Nemi and Parshva, bright with the diamonds in the hoods of the great serpent and also to Lord Vira who has destroyed the dirt and dust of Karmas and who is saluted by three worlds. (6) Others too, who are great sages, heads of monks,

and monks who have attained greatness, who are guarded in the activities of mind speech and body—to all these, I bow down with my head (7)

I shall narrate briefly and in order, the whole story of Pauma, consisting of a number of names, as it has come down through a series of preceptors (8) Who but an omniscient conqueror (Jina) who possesses knowledge of three times, can fully describe the story of Pauma? (9) The matter with deep sense which came out of the mouth of the excellent Jinas was held by the Ganadharas and the same was preached in short (10) Thus in succession, the text and meaning of the purva books got extinct /A wise man therefore, knowing the effect of time should not be angry (11) There are some people of uneven character, who are bent upon finding faults and who do not recognise even one merit, though pleased with good sayings (12) Poets speak about the sayings of the omniscient master according to the merit of their study Does a thread not pass through a great gem which is pierced by a strong needle? (13) Here in this very assembly, minds of people are differently inclined Who can hold them (together) like the leaves shaken with wind? (14) Even

the Tirthankaras who knew the scriptures could not force the three worlds to one opinion. What then can we of dull talents do ? (15) Although people in this world have an unfathomable heart and they are expert in various frauds and deceits, I now begin to speak according to the store of my intelligence. (16)

Body is beset with diseases and life is transitory like the flashes of lightning. The sentiment of poetry alone is lasting till the circle of sun, moon and planets. (17) Therefore, a man who knows himself, should have in his heart, enthusiasm for extolling the lives of great men. (18) Those indeed are ears which are full and holy with the hearing of the faith of Jina. Others are made of wood as it were for a Vidushaka. (Jester). (19) That indeed is a head which moves (with respect) by the description etc of asceticism. The other however is devoid of merit like the dry cover of a coconut. (20) Those eyes which are eager to see the Jina are indeed praiseworthy. Those however which are tainted with false-belief are as it were the work of a painter. (21) Teeth which take delight in the discourse about excellent Jinas are lustrous. The rest have been simply for fixing in the frame of mouth. (22) What is the use of that nose

which though quick and fond of various good smells does not recognise the fragrance of the meaning of scriptures ? (23) Those lips here are the best which speak equitable things Others are like the back of a sleeping leech (24) That tongue is beautiful in this world which knows the taste of scriptures Others are like the newly made dagger, sharp with wicked words (25) That lotus-like mouth is excellent which is bent upon (speaking) merits. The other is called a hole full of teeth-germs (26) The man who studies, listens to and exerts in asceticism according to his strength, is the best in the world The other is but a statue (27) Thus a man having given up carelessness should be in full spirit and with a logical mind be devoted to the faith of Jina. (28) In the traditional path chalked out by Lord Virā, with the story of Pauma as one of the lofty peaks, even to-day, the elephants in the form of poets, have access and scope (29) So I too, have started on that very path, like a bee, greedy of the smell of the ichor of the elephants in the form of those poets, with my eyes fixed upon the drops of ichor in their foot-prints (30) Listen to the story of Pauma composed in brief by Vimala, in clear and simple verses and in conformity with the sacred texts (31)

In this ancient book, there are seven principal things viz, condition of the universe, origin of families, starting, battle, birth of Lavana and Ankusha, emancipation and many existences. (32) Hear the context of this story of Pauma as it was briefly narrated by the son of Tisala (33) The stopping of Vira on the beautiful peak of mountain Viula, and the full narration by Indabhui to Seniya. (34) The origin of the family of kulagaras, policy laid down for governing the affairs of people, birth of Lord Usabha and his coronation on the Mandara mountain. (35) Preaching in various ways, ending the pains of people, monkhood, acquisition of perfect knowledge, excellent powers of a Jina and the showers of flowers. (36) Worship by all gods and demons, liberation, greatners of emancipation, and the battle of Bharaha and Bahubali as it took place. (37) The origin of castes, groups of heretics, false believers, the Vijjahara family and of Vijjudanta. (38) Terrible harassment to the great monk Sanjayanta, acquisition of perfect knowledge, taking away of lore by Dharana. (39) Birth of Ajiya, full wealth, happiness, misery, Samosarana, shelter given to Vijjahara as by the lord of Rakkhasas. (40) Giving a place and a boon to the prince by the king of Rakkhasas, birth of Sagara,



misery, asceticism, emancipation (41) The great demon Aikanta, celebration of his prosperous birth So also the starting of the family of Rakkhasas should be known (42) Gradually, the origin of the family of Vanaraku, the history of Tadikesa with prince Udahi should be known (43) The arrival of Kikkindhiyandha and Sirmala killing of Vijayasitha, anger of Asaniveya

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and entering Lanka cause of the blows and death of the powerful sons of Sukesi plenty of wealth obtained by Mali (46) Birth of Inda in the city of Chakkavala to the south of the range of mountain Veyaddha lordship of the lines of Vijaharas. (47) Death of Mali in battle, birth of prince Vesamana, the son of Sumali entering the excellent garden of Kusumanta (48) Union with Kekasi, seeing great dreams, birth of Dahamuha and acquisition of lores (49) Agitation of Anadhya jakkha, arrival of Sumali, getting Mandoyari and the observation of girls (50) Then the story of Bhatukanna, anger of Vesamana, battle of Rakkhasas and Jakkhas and the penance of Kubera (51) Dahamuha's visit to Lanka, seeing and asking the excellent Jina about the holy and sin destru

ctive story of Harisena. (52) Catching the big intoxicated elephant named Bhuvanankara, getting to the abode of Jama, Rikkharaya, Aichcha and Kikkindhi. (53) Dahavayana and Dusana entering the city of Payalankara, great mass of misery to Anuraha in separation from Chandoyara. (54) Union of Siri and Suggiva in the city of Virahiya, monkhood of Vali and agitation of mountain Atthavaya. (55) Sutara obtained by Suggiva, death of Sahasagai, great distress and Dahamuha going to Veyaddha. (56) Renunciation of Anaranna and Sahassakirana, destruction of sacrifice, narration of the past birth of Mahu and desire for Uvarambha. (57) Acquisition of lores, loss of wealth to king Mahinda, Ravana's visit to Mandara and coming back again. (58) The great monk Anantaviriya getting perfect knowledge, Ravana taking vows and birth of Hanuya (59) Meeting and affection between Malinda and Palhaya on mountain Atthavaya, anger of Pavananjaya and desertion of Anjana. (60) Narration of the past births of Hanuya by a monk, delivery in the city of Hanuruha with the help of Padisura. (61) Engagement between Pavananjaya and a Vijjahara in the forest, pleasure and festival of the (son's) sight with Anjana and the female Vijjahara (62) Great and fierce battle of Mahabala and

the son of Pavananjaya, height and interval of Jina (63) Movement of enemies like Baladevas Kesavas and sovereign kings, Dasaraha getting the kingdom and the great boons obtained by Kegai (64) Battle with Inda, having taken Ravana on side Disgust of the king for worldly life and initiation into monkhood (65) Birth of Rama Lakkhana, Bharaha, Sattunihana and Siya Account of sorrow in Videha (66) Painting of Siya by Naraya, infatuation of her brother on seeing that and origin of the gem-like bow for her choice—marriage (67) Initiation into monkhood by Dasaraha at the hands of monk Savvabhuyasarana, narration of the emancipated and the meeting of Siya (68) The fulfilment of Kegai's boon in the form of Bharaha's getting the great kingdom and the exile of Lakkhana Rama and Siya (69) Movement of king Vijjakkanna, his getting an excellent princess, subdual of Ruddabhu and the release of Valikhulla (70) The beautiful settlement of Ramapuri near Arunuggama, meeting of Vanamala and the rise of Aivriya (71) Acquisition of Jiyapauma, harassment of monks Kulabhusana and Desabhusana and the erection of a temple on the top of mountain Vamsa (72) Vows taken by Jadau on seeing the efficacy of charity, his own purification and greatness, ascending the chariot and killing Samb-

ukka.(73)Arrival of Kegai's son,terrible battle with Khara and Dusana and Rama's sorrow on account of Siya's abduction. (74) Virahiya coming quickly, killing Dusana, destruction of Rayanajadi's lores and the meeting of suggiva. (75) Killing of Sahasagai, getting a clue to Siya's whereabouts, meeting with Vihisana and getting the alliance of Vijjabala and Kesi. (76) Kumbhakanna and Indai, great bondage in the noose of serpents, Lakkhana struck with the great lore and cured by the touch of Visalla (77). Entering the temple of Lord Santi by Ravana, appearance of the eight excellent accompaniments of a Jina and entering Lanka (78). Production of the disc, killing of Ravana by Lakkhana, bewailing of excellent young women and the arrival of an omniscient sage (79). Initiation of Indai and others, union with Siya, Naraya's visit to Lanka and entering the city of Saeya (80). Hearing the narration of the past births of Bharaha and the elephant, Bharaha took to asceticism and placed Lakkhana on the throne (81). Gain of Manorama, death of Lavana with his body embraced by wealth and beauty in battle (82). Devastation of the country round Mahura by harassment from gods, rising of seven sages and the banishment of Siya (83). King Vajraiangha saw and protected Siya. Birth.

of Lavana and Ankush and their battle with father having conquered other kings (84) Monk Sayalabhuvana getting perfect knowledge and gods coming down Shyas fierce ordeal, dreadful ocean of the world (85) Austere penance, agitation in the choice-marriage by Kavana-vayana, initiation of princes and bad existence of Bhamandala (86) Hanuvas asceticism, penance of Lavana & Ankusa, lamentation and sorrow of Rama at the death of Lakkhana (87) Initiation of Rama caused by a god friend of past birth, monkhood getting perfect knowledge and liberation (88) May the good and the impartial thus listen with a pure mind to the story of Pauma who attained to the path of perfection (89) This story of Rama the eighth Baladeva was told formerly by Lord Vira. Then that story which brightens the world was held by the best of monks Now it has been composed in clear and simple verses by Vimala Listen to the meaning of the text which is highly meritorious and made up of holy letters (90).

## Second Chapter

In the southern part of Bharaha in the Jambudiva here, there was the country of ha, attractive and beautiful with cities and ines (1) It was spread into villages, towns

and cities of various descriptions known as Kheda, Kabbada, Madamba and Donimulia. It was full of a number of cows buffaloes and mares and the roads leading to its boundary were as if blocked with great mass of wealth (2). There was in it a large number of honest [pure] people like the leaders of caravans, merchants, householders and heads of families. There were many diamonds, gems, pearls and much gold in its treasury and much corn in its big granary (3). The people in that country were very beautiful, clever in sciences, possessed of strength, prosperity and lustre and much inclined to religious practice. (4) It was always full of the the music of actors and dancers who were dancing and acrobats who showed their skill on the top of a bamboo with an umbrella. There, the travellers were fed and provided with food of various kinds. (5) The people were often busy with marriage celebrations, were fond of scents and flowers and their zeal for various eatables, drinkables and dinners constantly increased. (6) The country was attractive on all sides with tanks, lakes and gardens and happy being free from foreign invasion, epidemics, thieves and famine. (7) In the heart of that country, there was an ancient city called Rayapura, encircled by high and broad city walls. (8) It contained excellent



and the pair of his arms was long, big and round (16). He had a broad and extensive chest. His waist was tender and graceful which could be easily caught within palms. His hips were like those of a lion and his thighs were like the trunk of an excellent elephant (17). His toes were tender like the tortoise and he was shining like a mountain of gold. His face was calm like the moon and he appeared grave like the ocean (18). There was nothing which he did not know, the science of government or any thing of importance. He had acquired all talents by right belief and he was devoted to the worship of preceptor and gods (19). Even that man who is clever in various arts and scriptures cannot get to the end of the merits of that king, though describing them for a long time (20).

Here in the continent of Bharaha there was a prosperous and meritorious city of Kundaggama, where ruled a great king Siddhattha by name (21). He had a beautiful wife called Tisala who was adorned with many merits. The Jina entered her womb in the last moments [of the previous life]. (22) All the gods having known by the shaking of throne that the Jina was born, started with horrinilation



caused by satisfaction (23) Having gone to the city, they showered scented water and taking the great Jina, went to the peak of Mandara mountain (24) The Indras placed him on the throne made of the [famous] slab of stone called Pandukambala, studded with diamonds and bathed him with milk-ocean-water from jugs. (25) The name Mahavira was given by Indras to him who in sport shook the Meru mountain by his toe. (26) Having saluted, prayed to and circumambulated the great Jina, the gods replaced that preceptor of three worlds before the mother (26) With food given by the Indra and passing through the stage of childhood by licking the paste of nectar on his thumb, the Jina became thirty years of age. (28) One day, that Jina Vira, full of desire for emancipation, and knowing the faults ( of the world ) accepted asceticism surrounded by the Logantiya gods (29) Of him who was free from the eight karmas and who was engaged in meditation perfect knowledge which brightens the whole world was produced (30) His blood was (white) like milk in colour, and his body was free from dirt and sweat, full of sweet smell, possessed of auspicious marks and merits, extremely pure and like sun in brightness (31) His eyes did not throb His nails and hair were

well shaped and oily. The country one hundred yojanas round, was free from epidemics. (32) wherever he stepped, lotuses with thousand petals grew, trees bent with the burden of fruits and the earth became rich with corn. (33) The (surface of) earth became clear like mirror, the language Addhamagahi started and the directions being free from dust and pollen became clean like those in autumn. (34) Wherever the great Jina stopped, a throne studded with gems, a divine drum of sweet sound audible in one yojan and shower of celestial flowers were produced. (35) Thus that sun amongst great Jinas, the best of monks, followed by the eight excellent accompaniments moved about awakening (inlightening) the lotuses in the form of liberable songs. (36) That lord Mahavira, possessed of the prosperity of excellent powers and followed by the whole congregation of monks in groups and their heads, while moving about, reached the great Viula mountain (37) The king of gods having known to great Jina to be on the great Viula mountain, mounted his elephant Eravana who looked like a peak of the Himalayas. (38) The temple of that elephant was besmeared with red-lead. He appeared splendid with the decoration a garland of stars. He gave out the sound of

the ringing of bells A streak of rut marked his temples He was fragrant with the sweet smell of rut on which sat the humming bees, and the line of banners was shaken up by the wind caused by the small chowries on his ( constantly ) flapping and unsteady ears (39-40) Indra whose glory was sung by the nymphs and who was surrounded by the Samanya gods came down to the mountain Viula with gods and demons (41) The shakra ( Indra ), on seeing the great Jina placed his folded hands on his head and with a delighted mind began to pray (42) Oh sun with the rays of perfect knowledge, this whole world is sleeping as it were in the darkness of delusion You alone have ' made it bright and pure (43) In the ocean of this world which is full of the waves of the water of great sorrow, oh glorious one, you are a ship to take across the merchants in the form of liberable souls (44) Oh lord, you are a guide to those who have lost their path in the forest of this worldly existence which is dense with the trees of union, separation and sorrow (45) Who is able oh lord, to count your true merits though one may try to do it even for a long period of thousands of crores of ' years ? (46) The king of gods when the prayer was over and other gods of the four classes too, saluted.

the Jina with devotion and took their seats. (47) The king of Magaha having seen the arrival of gods in the presence of the Jina started from the city of Rayapura with a large number of followers. (48) Having reached that place, he got down from the great intoxicated elephant, prayed to the great Jina and sat down. (49) In that place, divisions were made beforehand and it covered a circular area of one yojana. It had three ramparts and it was beautified by wide diamond gates. (50) Then there were two ( main ) divisions with eight big flags and banners. At each door, eight dramas were being enacted. (51) There were sixteen excellent wells full of pure water and blue as well as white lotuses, four in each direction. (52) The lord who was the preceptor of three worlds sat with ease on the excellent throne with umbrella over the umbrella, chowries, Ashoka tree and the halo of light. (53)

I shall now describe each division in such an assembly of men and gods. (54) In the first division, there was a group of knotless great sages. Then the section was for the goddesses of Sohamma etc. (55) The third part was for nuns great in merits and then as a rule, there were the maidens of the Jina

class (56) Then, there were the divisions for Vantara and Bhavanavasiya goddesses, Jousiya gods, Indras of Vantara, Bhavana, Sohamma etc. and the residents of Kappa (57-58) In the other division, there was the assembly of excellent human beings and the section for sub-human beings was in North East. (59)

In such an assembly of gods and kings, Qoyama with salutations asked the Tithayara about religion and non-religion. (60) Then the great monk with his voice as deep and loud as the clouds preached religion which brings welfare to all living beings, in Ardhamagadhi language (61)

Substance is twofold It should be known as consisting of life and non-life Living beings are of two kindsliberated and mundane (62) The happiness of the liberated souls is endless, matchless, unperishing, steady, permanent and alwaysunobstructed (53) Those who are mundane are mobile and immobile Both are again with perfect and imperfect development (64) Earth, water, fire, wind and vegetable are said to be immobile souls, while those with two senses are mobile with and without mind (65) What is known as non-life has the divisions of Dhamma  
 A etc The liberable souls get emanci-

pation. It is otherwise in the case of the non-liberable. (66) A soul always contracts evil Karmas by reason of false belief, activities (of mind, speech and body) and passions with soul-taints. (67) A soul earns endless merit by right knowledge, faith, practice and penance, being guarded in mind, speech and body. (68) Karmas in short, are said to be of eight kinds. Souls by their inclination and activity get bound or freed. (69) The immediate happiness which living beings in the world get, out of their foolish attachment for sensual pleasures is in fact, manifold misery. (70) So long as sinful souls have to pass time in the hell even as much as for the winking of an eye, there is no happiness. (71) Sub-human souls experience great trouble in being punished, beaten, tied and looked down with contempt. (72) Men have their troubles, physical and mental in union and separation, gain and loss, attachment and hatred. (73) The pain to gods at the time of dropping down is very great as compared with what is felt by less prosperous gods at the sight of the groups of more prosperous gods. (74) In such a dreadful world with its four roads (leading to the four gatis), a soul being comparatively free from troubles gets human existence with difficulty. (75)

Even when human birth is obtained, it is generally in the families of robbers etc whose riches are little. Birth in a noble family is difficult (76) Though born in a good family, he may be deaf or dumb, blind or lame hunchbacked or dwarfish A soul gets a healthy body with all five senses with difficulty (77) Even after getting all good things, the unfortunate fool does not become inclined to religion on account of greed and delusion (78) Although religious inclination is produced a man being taken through the playgrounds of bad religions does not get the faith preached by Jinas (79) Having got the human birth a man who is never inclined to religion loses as it were nectar from his very palm (80)

Some wise men accept asceticism with devotion and stand for the highest object with their conduct unviolated (81) There are some other men who having propitiated the twenty objects of Jinship earn endless happiness which surprises three worlds. (82) Others, having practised exalted penance have little worldly existence left for them and having passed through two or three births they get unexcelled emancipation (83) Those who undergo noble austerities and meet their death with propitiation

and strength of intelligence become the Ahimindas in Anuttara Vimana heavens. (84) Having dropped from there, they enjoy the riches and pleasures of Baladeva and Chakradhara for a long time and practising religion, get perfection. (84) Some, having accepted asceticism become defeated by terrible hardships, break down from restraint and again take the vows of a householder. (86) Some are satisfied only with the sight of great Jinas and do not take vows of renunciation even in dreams. (87) Those whose mind is deluded by false belief, who do not practise good conduct, who do not take vows and who are dipped into the sensual pleasures enter into a dreadful war by their household undertakings. (88)

Some, having followed occupations like agriculture in which there is injury to many creatures, go to hell which is terrible with great and acute pain. (89) Those whose nature is deceitful and crooked, who trade with false weight and measure and who have no faith in religion go to sub-human existence. (90) Those whose behaviour is straightforward and religious, whose passions are mild, who are simple by nature and who possess ordinary merits get human birth. (91)



minor and major vows and practise penance like a child ( without proper understanding ), become gods in heaven according to their soul-condition (92) Those who are pure in belief, knowledge, practice and various activities of senses and those who are indifferent even to their own body get perfection having shaken off the karmas (93) The great monks being free from eight karmas get liberation, the eternal, endless and unobstructed bliss and great happiness (94) Souls being tied to karmas wander in the great ocean of four conditions of life and none can cross it without the boat in the form of Jaina religion (95) All the creatures which are scorched with the heat of acute pain and troubles in the summer of worldly existence, are pacified by the cool water of the clouds of the words of Jina (96)

Having heard that religion which started from the lotus-like mouth of the Jina, those gods with their mind influenced by right belief went to their own places (97) The king of Magaha also, having devotedly saluted Lord Vira went to the city of Kusagga with all his retinue (98) Then at the close of the day, sun set, lotuses faded and the chakravaka pairs were separated (99) Darkness spread up in the sky, bla-

ckening the brightness, of the conduct of the good in all the roads of directions, itself being black in colour. Then the nature of the wicked is known. (100) The king too, in his palace which was bright with the dazzling rays of diamond lamps, slept with ease in the bed on the couch which was covered with a sheet of flowers. (101) Though sleeping, he again and again saw the Jina in dreams and asked him about his doubts with great care. (102) Then the high-souled king, being praised with hundreds of auspicious verses, got up by the shouting of bards with the beating sound of drums like the deep roaring of big clouds. (103)

Then he began to think thus, "Lord Vira has said this world possessing religion to be the abode of men like chakradhara and others. (104) But in the story of Pauma, my mind entertains great doubt. How were the Rakkhasas though very powerful killed by the Vanaras? (105) The warriors, proud of their strength were born in great families and achieved hundreds of lores only on account of the religion of the conqueror. (106) It is heard in classical books that Ravana and all other Rakkhasas took fat, blood, flesh etc. as food and drink." (107) Kumbhayaana the powerful

brother of Ravana slept without fear for six months at a stretch (108) That high-souled Kumbhayanna would not get up from his bed before his time although his limbs might be crushed with elephants resembling great mountains, or his ears might be filled with pots of oil, while asleep He did not hear the sound of good drums and trumpets though played upon in front of him (109-110) Even when he got up, with his body overcome with terrible hunger, he swallowed everything before him, the elephants, buffaloes etc. (111) Having filled the belly with man, gods, men, elephants etc. he, again went to bed and slept fearlessly for other six months (112) It is also heard that Indra was defeated by Ravana in battle, put into fetters and taken to the city of Lanka (113) Who in the three worlds full of gods and demons is able to conquer Indra who can hold up the Jambuddva encircled by oceans? (114) By merely thinking about that Indra whose elephant is Cravana and whose thunderbolt always strikes sure, another (the opponent) may be reduced to a heap of collyrium (115) "A lion was killed by a deer or an elephant was driven away by a dog" The Ramayana containing such paradoxical things has been composed by poets (116) All this is false and opposed

o logical reasoning. Those who are learned in this world do not trust it with the merit of conviction. (117)

Thinking thus, that king became anxious to see the Jina for removing his doubts and got ready to go. (118) There were plots of ground where grew excellent lotuses from which all bees had gone away, which (plots) appeared extremely attractive on account of sweet tune and note, which scattered the pollen of flowers sticking to the wind of trees and which were pure like the rays of sun. (119)

### Third chapter.

The king of Magaha who was sitting in the assembly hall, whose body was fully decorated with ornaments, whose foot-stool was brightened by the rays of pearls in the crowns of his vassals and who was greatly anxious to see the monk, mounted an excellent and clever elephant with praiseworthy marks. (1-2) Then the great king, followed by elephants, chariots warriors and horses started from the city and went to where Goyama was sitting. (3) Having reached the place, he saw that great Ganahara, who by his lustre looked like the autumnal sun in the midst of the groups of monks. (4) Having got down from the elephant and having

gone round the monk (with respect) the king with a delighted mind bowed down with hands folded on the head (5) Having received the blessings, he sat down at the feet of the monk and with great modesty asked after his health (6) Getting a chance, the king with modesty and courtesy asked again that Ooyama who removed the darkness of doubts. (7)

"Oh glorious sage, I desire to clearly hear the story of Pauma. The preachers of bad faith have made it famous with contrary material (8) If Ravana was a Rakkhasa as brave as gods, how could he be defeated by the sub-human beings like monkeys in the battle (9) The gold deer was struck with an arrow by Rama in the forest and Vali was killed deceitfully for the sake of Suggna and Sutura (10) Having gone to heaven, Indra was conquered in battle, bound with strong and hard chains and put into a prison (by Ravana) (11) Kumbhakarna though clever in all objects slept continuously for six months How could the monkeys construct a bridge in the great ocean? (12) Oh divine master, please favour me and tell me what is true and reasonable Please remove the darkness of my doubts by the light of knowledge" (13)

Then the Ganahara replied, "Listen oh great king with attention As the omnisci-

ent masters have narrated, so too, I shall narrate to you. (14) Dasanana ( Ravana ) was neither a monster nor a flesh-leter. All that the fools of these bad poets have stated is false. (15) Again, what is being told without an introduction, does not carry the meaning. Those words, oh king, ' as if cut into the root ' become lost. (16) I shall describe the divisions of place and time first, and then the stories of great men. Listen to them in due order. (17) Sky is infinitely infinite. In it, there is the universe without beginning and end, always divided into three parts. (18) The universe should be known as of the shape of a cane seat, like a cymbal in the middle and like a drum above. (19) The whole of it is like a Tala bound up in three circles. In the middle of many oceans and islands there is the region of sub-human beings. (20) Again in the centre, there is Jambuddiva of the shape of a mirror. One hundred thousand yojanas is its area. (21) It is surrounded by the salt-sea on all sides and its doors on the ramparts called Paumavaraveiya are bright with splendour. (22) In the middle, there is Mandara mountain, decorated with four forests, bright like gems, ninety nine thousand yojanas in height, ten yojanas wide, one thousand yojanas below stuck in a

of adamant and touching the Sohamma heaven at its top (23-24) There are six great mountain ranges and seven regions (divided by them), fourteen great rivers, four Nibhi mountains, twenty Vakkhara mountains, thirty four capitals and thirty four Veyaddha mountains (25-26) There are sixty eight caves and thirty thrones in the region of the divine tree between Uttarakuru and Devakuru (27) There are two hundred mountain peaks called Kanchanakuda, six lakes and two strange twin mountains (28) There are six divisions of Bhogabhumi, attractive and decorated with excellent trees There are the temples of Jina in these places (29)

Then in the salt ocean, four islands should be known They are charming with Jaina temples and like heaven in enjoyment (30) To the south of Bharaha in the Jambuddva, there is an island of Rakkhasas That of Gandharvas is to the west of Videha (31) Then there is the island of Kinnaras to the north of Eravaya and the island of Varuna is in East of East Videha (32) Increase and decrease should be known in Bharaha and Eravaya In the remaining continents there is Time eternally fixed (33) The presiding god and master of the Jambuddiva is Indra Anadhrya of great prosperity.

who rules over thousands of gods. (34) Formerly, this Bharaha was very attractive and full of pleasures like the Uttarakuru with plenty of excellent desire-fulfilling trees in the Susama-susama age. (35) Men in those days were six miles in height, with the physical structure of Samachauransa type and their age limit was three Palyopamas of Years. (36) The desire-fulfilling trees provided musical instruments, food, ornaments, garments, lamp and light in the house, vessels and flowers. (37) With these, people used to enjoy tenfold great pleasures according to their desire and being always happy did not even feel the time that passed. (38) With a short period of life remaining, they produced an extremely graceful couple and dying from there again got the happiness of gods. (39) Even lions etc were calm and did not get angry with each other. Moving freely and happily they too enjoyed pleasures. (40) Thus time increases and decreases (in happiness etc.) in Bharaha and Eravaya but in other places it is not so. (41) Having heard this, the king saluted the monk again and asked, "By doing what, is a man born in the Bhogabhumi?" (42) Then the great leader of monks replied, "Those men who are straightforward and simple in this world get their



way to Bhogabhum by doing charity to monks' (43) Those who give things in charity to the censured for the sake of happiness and pleasures (in the next birth) become elephants and enjoy the pleasures of an elephant (44) Just as in a well-tilled-field, seed grows and is not lost, in the same way a man earns plenty of religious merit by charity to good monks (45) Just as water, drunk from one pond by a cow and a serpent, results into milk in the case of the former and poison in the case of the latter, in the same way, charity done to the ill-behaved and well behaved becomes completely fruitless or fruitful according to the nature of the recipient (46-47) Thus oh king, I have briefly explained the details of charity Now I speak about the origin of the families of Kulagaras Listen (48) Just as moon by her nature waxes and wanes, similarly the ascending era increases in happiness etc. and the descending era decreases (49) In the third division of time when one eighth of a Palyopama was left, first great kulagara called Padisui was born (50) That high souled kulagara possessed the memory of past birth and hence knew the relations of three previous existences The earth under him was pure and peaceful everywhere. (51) Thus after some time had passed,

Sammui was born. Then came Khemankara and Khemandhara in turn. (52) Then noble Simankara was followed by Simandhara who gave delight to people. Then Chakkhu was born in Bharaha. (53) People who were frightened at the sight of sun and moon were consoled and every other thing as it happened in each period was explained by him. (54) Then followed the brave Vimalavahana, moonlike Abhichanda, Marudeva, Pasenai and Nabhi. (55) These fourteen great kulagaras who lived in Bharaha were clever in politics and dear to people. (56) The tree where Nabhi himself resided was beautiful, surrounded by various gardens, and wells and an abode of the state of enjoyments. (57) He had a wife called Marudevi who possessed many merits, who was full of youth, grace and beauty and who was like a goddess incarnate. (58) The goddesses Hiri Seri, Dhii, Kitti, Buddhi and Lachhi always served and obeyed her by the words of Indra. (59) The deities entertained them with dancing and music on lute while taking food, drink, sandal paste, bed, seat, bath etc. (60) One night, when Marudevi was sleeping with ease in her rich bed, she saw auspicious dreams in the last quarter. (61) A bull, an elephant, a lion, wealth, garlands, moon, sun, flag. iar.

lake, ocean, aerial car, mansion, heap of gems and fire (62) At the end of dreams she got up fresh from bed with the blowing of trumpets giving out cries of victory, like the lotus at sun-rise (63) Having-performed curious rites with her eyes dilated with joy she went to Nabhi, sat on a jewelled seat and described the excellent dreams to her husband (64) Nabhi having followed their import, said, " Fair one, you will get a Tithankara son born of your womb (65) Hearing those words Marudevi had her body filled with joy, her lotus-like eyes bloomed and she thrilled with hornplation caused by satisfaction (66) When the Jina was to enter her womb, six months before his dropping ( from heaven) Dhanaya (god of wealth) began and showered gems for fifteen months (67) U<sup>ḥ</sup>abha is praised by the name Hirannagabbha in the world because when he was in the womb gold rained on earth (68) Having stayed in the womb with three kinds of knowledge, he was born at the proper time, agitating the whole world (69) Nabhi being satisfied, joyfully celebrated the occasion with the sound of good drums and rich auspicious things (70) The Indras saw their thrones shaken by the gust of auspicious wind and found by their Avahi knowledge that the Jina was born (71)

Bhavanavai gods hurriedly got up by the blowing of conch, Vantara by the sound of drums and the Joisiya gods by lion roar. (72) Even the lords of Kappa got up by the sound of bell, started with all pomp and prosperity and went to the human world. (73) Then the gods of all four classes, mounted on elephants, horses, bulls, lions, celestial cars and various conveyances and reached the house of Nabhi. (74) The gods being delighted dropped a shower of gems which was bright with lapis-lazuli, Vajja, emerald, Kakkeyana and Surakanta in the house of Nabhi. (75) Then the generals of Indra carried the Jina to him in palm, having placed near the mother a false child. (76) The Sakka in hurry bowed down his head, took the Jina and was not content to look at even with his thousand eyes. (77) Then all the gods in a body started towards Mandara, covering the sky and appearing bright with the splendour of ornaments. (78)

And the great mountain Meru was seen. It was a huge mass of marble slabs and various gems. Lines of forests with beautiful breezy creepers were hanging long on its sides. It was bright with the rays of various big diamonds rising from a number of mountain peaks. The

ends of sprouts in it were shaken by sweet, gentle and pure wind of the petals. The richness of fragrance of flowers rising from excellent young trees in it was extolled by bees. There was plenty of pure water flowing with simple as well as 'ghu'uhuli sound in it. It was full of beasts like monkey, mongoose, bulls, lion, hog, antelope and chamara deer. Clusters of clouds were playing on it in a self-willed and beautiful manner, being free from fear. The Garudas and Vantara gods like Kinnara, Uraga and Kimpurisa in large numbers were ascending its sides. All its directions were filled with the music of Gindhaavas and the sweet murmurs of goddesses (79 ■ 83). The mountain Meru was decorated with such merits. Those noble gods alighted on its best peak. (84)

There was seen the Pandukambala slab of stone, shining bright with gems and like the Chandrakanta gem making all the ten directions bright (85). Satisfied and delighted the Sakka placed the Jina on the throne and the gods commenced the great coronation (86).

Drums for the birth celebration were beaten like the roaring of clouds and various musical instruments like Padaha, Bheri, Zallari, Ainga,

Panava, tabor and conch were played upon. (87) Various gods like Gandharva, Jakkha, Kinnara, Tumburu and Mahoraga, carrying in their hands, excellent flowers, sandal paste, incense powder, celestial garments and chowries began to dance with satisfaction. Some sang with sweet tone while some dashed, moved about and sported in various ways. (88-89) Some held over him an umbrella with a number of pearls hanging down and some beat the drum with a deep, loud and big sound. (90) Goddesses danced amorously with gestures, with the graceful placing of feet and with coquettish glances suggesting mental changes. (91) Gods from above, showered flowers rich with varied fragrance, so that the sky though clear, became tawny with pollen in a moment. (92) Then the groups of gods filled jars from milk-ocean and brought them for the coronation of the Jina. (93). Taking the jewelled jar, Indra began to bathe the Jina with a sweet confused voice of praises and auspicious verses resonant with the cries of victory. (94) Other great and prosperous gods like Jama, Varuna and Soma too, started with a cheerful mind and bathed the Jina. (95) Indrani and other goddesses besmeared with delight, fragrant scented powders

with their own sprout-like fore-arms. ( 96 ) Having completed the coronation, Indra with satisfaction decorated the limbs of the Jina with ornaments in the proper manner (97) He placed a crest gem on his head, arranged the long head garland, put pendants in the ear and diamond bracelets on the arms. (98) A girdle tied to the loin cloth of the Jina, shone bright with gems on the celestial garment (99)

Then Indra having decorated the body of the Jina with ornaments with full respect began to praise him with a delighted mind ( 100 ) ' Victory to you, who are like a sun, to dispel the darkness of delusion, a full-moon to awaken the night lotuses of liberable souls, a drainer of the worldly ocean and who are decorated with the Sivachchha sign on your chest.' ( 101 ) Other gods too praised the Jina for his real merits, went round him thrice and all returned as they had come (102) Then the god Hiranna gaveśi took the Jina to his house, placed him in mother's lap and went to the heaven. (103)

Marudevi on seeing her son decorated with divine ornaments thrilled with horripilation and could not contain herself with joy (104) Nabhi too, on seeing his son besmeared with the thick

paste of divine saffron and decorated with excellent gems felt the excellence of three worlds. (105) Because a bull, white like the moon and Kunda flower entered the womb of mother (in a dream), Nabhi with satisfaction gave him the name Usabha. (105) He grew every day in strength by licking nectar on his thumb and playing hundreds of games in the company of celestial boys. (107) Extremely lustrous and an abode of auspicious marks and merits, he attained in a short time full growth of body with his chest marked by Sirivachchha. (108) The height of his body was five hundred cubits and the structure of his body was of adamant joints and bones. He possessed thousands of good signs and his body was bright in splendour like sun. (109) Food, drink, vehicles, bed, seat and ornaments of various kinds-all these were at once supplied to him by gods. (110)

By the effect of time, when, various desire-fulfilling trees were lost, the juice of sugar-cane alone was the food of men. (111) The people on earth did not know sciences and architecture, knew no distinction of religion and irreligion. There were beneficial works and heretics had no existence. (112) Then Dhanaya constructed a



city full of gems nine yojanas wide and twelve yojanas long with the high ramparts made of best gold (113) Lord Usabha himself taught the artisans about villages mines cities, towns, settlements and auspicious works (114) Those men who possessed great strength and were employed in the work of protection, became famous in the world as Khattiyas (115) Those who were engaged in trade, agriculture, guarding and protecting cattle etc were called Vaisas. They were wise and inclined to business. (116) Those who took to low work always serving others belong to the class of Suddas They are of many kinds (117) Because he started an age of happiness to all creatures on earth that age is known as Kayajuga in the world (118) He had two wives Sumangala and Nanda and hundred sons, Bharaba and others (119) He had two excellent daughters Bambhi and Sundari possessed of youth grace and luster and renowned in the world. (120) He explained the royal policy to his vassals, soldiers royal priest commander of the army merchants and leaders of villages and mutual relations of people to them Thus of him who enjoyed royal glory some time passed and he became eager for liberation on seeing the nymph Nda (122)

Alas, the people being attached to another's service incur great hardship, dance like the mad and do hundreds of strage things. (123) Human birth is worthless, life is fickle like the streak of lightning and the body becomes an object of a number of insects, diseases and sorrows.(124) A soul being addicted to the flesh of sensual pleasures takes misery to be happiness, and though much troubled does not realise that life is melting fast away. ( 125 ) So, being without attachment and having given up this sensual pleasure which is not eternal, let me exert in penance and restraint for the happiness of emancipation. (126)

Thus when Usabha was thinking about the means of the end of worldly existence, the Logantiya gods came with their crowns shining bright. ( 127 ) Having bent the head they said, " It is good oh lord, that you have awakened. Much time has elapsed since the destruction of the path of emancipation here. (128) These souls wander again and again in this terrible ocean of birth. Taking to the ship of the words of Jina, let them cross it. Pray, let them not delay. " Thus gods of all four classes with Indras etc, came up at once for the starting

of him who was of firm determination ( 130 )  
 Having bowed down to the Jina delighted and  
 satisfied, they shouted victory and their sprout-  
 like hands waved flags umbrellas and chowries  
 (131) He climbed a beautiful palanquin whose  
 gold circumference was studded with Vajra,  
 sapphire emerald sandal and diamonds and which  
 was carried on shoulder by gods (132) Then,  
 the high souled one surrounded by gods and  
 kings started from the city with the cries of  
 victory given out by bards accompanied by the  
 blowing of hundreds of trumpets ( 133 ) He  
 reached the excellent garden of Vasantatilaya  
 which was full of Baula Tilaya Champaya  
 Asoga Punnaga and Naga trees and creepers  
 (134) Having saluted the Siddhas and having  
 plucked the hair in five fists he accepted the  
 great vows of a monk with four thousand  
 followers (136) Indra too took the hair in a  
 diamond box, bent his head and threw them in  
 the milk ocean (137) The gods with all men  
 went back to their places having celebrated the  
 great occasion of starting and having bowed to  
 the Jina (138)

The fortunate Jina with the four thousand  
 monks moved about on earth peacefully and

observing fasts. (139) Some of those monks broke under the pressure of ( the soldiers of ) hardships in the first month; some in the second and thus, all who remained, left in the sixth month. (140)

Bing afraid of Bharaha they did not return home, though oppressed by thirst and hunger but lived in forests out of shame and pride. (141) Now, being oppressed by hunger, as they took fruits from a number of trees, it was proclaimed in the sky, " Do not take them in the dress of monks." (142) Then arose various classes of ascetics who put on garments of bark, Kusa grass and leaves, who ate fruits and who thought in their own way. (143)

Then Nami and Vinami, being desirous of pleasures went to the Jina, bent their head and sat near his feet with ease. (144) On account of them who were leaning towards pleasure, the throne of Indra shook and he went there with all his retinue. (145) Having saluted the lotus-like feet as he sat down near the Jina, he saw two youths with their eyes like lotus-petals. (146) Then Indra asked, " Why are you sitting here before the Jina

with swords in your hands ?" (147) Then Nami replied, "We have no royal glory For its sake oh master we are sitting near the Jina." (148) As soon as this was spoken, Indra gave them powerful and rich lores of various kinds (149)

The great mountain Veyadlha was assigned to them as the best residence which was made of pure silver and which extended to fifty yojanas (150) Beautiful on both the sides it was spread in two rings each of twenty five yojanas. For six yojanas on the ground the height was two miles (152)

That Vijahara Nami went to the Southern range and founded fifty great cities Rahasura Chakkawala etc (152) In the Northern range there was the famous city of Gayanavallha. It was decorated with excellent palaces, high arches and many temples of Jinas (153) Only ten yojanas above, there were the cities of Gandharva Kinnara and Kimpurisa beautified with excellent palaces (154) Going above for further five miles the peak was shining beautifully in ten directions with the temples of Jinas (156)

There always lived in those temples, meritorious aerial monks who were shining with the glory and lustre of penance. (156) There were lines of houses shining bright with diamonds gems and gold and the country was prosperous with many villages, cities, towns, gardens and forests. (157) There were plenty of excellent buffaloes etc. It had a charming appearance with various kinds of corn. It was rich with all medicinal herbs and full of honey, milk and ghee. (158)

That country was full of Vijjaharas, free from extremes of heat and cold, unassaulted and calm by nature. Thus it looked like heaven. (159) There were Vijjahara damsels possessing varied grace with their faces resembling beautiful lotuses which are blooming with the gentle touch of the rays of sun. (160) There were brave Vijjaharas too, proud of their strength and lores, enjoying pleasures according to desire like gods in heaven. (161) Such great Vijjaharas of both the ranges possessing plenty of food, drink, beds and seats enjoyed great happiness and practised the pure religion which is preached by Jinas. (162) Thus ends the third chapter called the description of the region of Vijjaharas in the Paumachariya.

## Fourth chapter.

Then the Tithiyara gave up meditation (of stationary condition) and began to move about on earth which is decorated with cities and mines for practising the religion of charity and acceptance of food (1) Moving about in lotuses, gradually, he reached the city of Gayapura where lived King Deyarsa the abode of hundreds of merits (2) At mid-day, he went to the city for begging food and visiting the lines of houses he was seen by the people (3) His face was calm like the moon. He shone like the sun in brightness. The pair of his fore-arms was long and his body was beautiful with the Simachettha mark. (4) The people offered beautiful necklaces, crowns, ear-rings, diamonds, pearls, silk garments, chowries etc but his mind did not rest in them. (5) Some bowed down to his feet and placed before him elephants, horses and chariots with pompous decoration of gems etc (6) The people of gentle mind not knowing his vow of eating food by begging, offered maidens beautiful in all limbs with their face like the full moon to him (7) Whatever was brought to him the Jina who was free from delusion did not accept, and went to the royal palace with his long

of the world with the four main roads and thousands of existences. (28) Having practised the religion of the Jina, some become happy as Ahamindas and some of firm religious practise get the lordship of Kappa heavens. (29) Those who praise with all respect the knotless monks, never go to a bad existence by virtue of that praise. (30) The congregation of men and gods was delighted, got right belief and became eager for emancipation on hearing this religious discourse of the Jina. (31) Some of them gave up possessions and undertakings and became great monks, while some became laymen with five minor vows. (32) Thus at the end of the sermon the great gods saluted the Jina and returned to their places with their retinue. (33)

The country which the Jina visited became heavenlike and charming being free from diseases etc. for hundred yojanas all round. (34) Then he got eighty four Ganaharas headed by Usahasena and eighty four thousand monks. (35) Then king Bharaha became the chakrahara and the brave master of fourteen gems with horses, elephants and young women. (36) Hundred sons of Lord Usabha like sun and moon accepted monkhood and became regardless of their body. (37) : The great Bahubáli in Takkhasila being always opp-



added themselves to his prosperity. They were the seat of a Jina umbrella over head, chowries, the pure halo of light, divine drums and shower of flowers (18-19). Gods having known that perfect knowledge was produced, came down, bowed to the Jina and sat in their seats (20). The Ganachara asked: 'Oh lord, souls wander helpless in the endless worldly ocean. Please explain this way of crossing it' (21).

Then the great Jina with his voice deep and sweet like clouds, gave to everyone a religion in the presence of gods and men (22). Five great vows: five points of carefulness and three ways of guarding constitute his religion of a monk. It is of many kinds according to context (23). Five minor vows and seven disciplinary vows make up the religion of laymen who require in part (24). A being by religion gets the great happiness of men and gods while by irreligion it goes to hell which is the abode of thousand miseries (25). There is no rain without clouds and no corn without seeds. Similarly living beings cannot be happy without religion (26). Even if ignorant men perform carefully the best penance they become servant gods and drop from there to the sub-human class (27). They wander for untold time experiencing troubles in the ocean

unable to kill him went and returned. At the same time, keen desire for emancipation was produced in the mind of Bahubali who was brave and strong in arms. (48) He exclaimed, Ah evil ! people though knowing the truth do it to one another unopposed, being subject to sensual lust, greed and passions. (49) As one would lose sandal wood for ashes and a pearl necklace for a thread, so do the people being attached to human pleasures lose divine prosperity. (50) Having given up this fight of passions, let me fight for restraint against the soldiers of hardships, so long as I stand for the high goal. (51) Having bowed to the Jina, Bahubali gave up all attachment and having plucked the hair became a monk whose sins are pacified. (52)

Having bent his head, the chakkahara requested with sweet words, "Do not take to asceticism. Enjoy this kingdom full of great pleasures. ' (53) The chakkahara having saluted Bahubali who was standing in one-year standard of monkhood, reached the city of Saeya with all his army. (54) High souled Bahubali too, got perfect knowledge by force of penance and having destroyed the eight karmas got emancipation which makes one free from misery. (55) That sovereign king Bharaha also like Indra in heaven enjoyed unobstructed the

osed to king Bharaha did not obey his orders (39) So the chakkahara being angry with him started quickly with all his army and means, from the city, Bharaha reached the city of Takkhaila and became at once ready for the battle with the indistinct noise of his army mingled with the cries of victory. (40) The high souled Bahubali too started from his city with a large army on hearing that king Bharaha was come. (41) Then a great battle between both the armies, proud of their strength took place with the blowing of trumpets and with the sight of dancing trunks on the field (42)

Then, Bahubali proposed to the chakkahara, " Why kill people ? Let us two fight with eyes and fists on the battle field, " (43) As soon as this was proposed the eye fight began The sight of Bharaha broke first and he was defeated (44) Again, they attacked each other by arms with great pride and strength causing agitation by the quick movement of feet and clear tossing of the palm. (45) The great warriors, not running away, fought facing each other, raising the hand moving in a circle or binding a half lightning yoke. (46) Thus king Bharaha being struck by the prowess of Bahubali's arms in the battle and being very angry discharged the chakka for killing him. (47) The disc being

beings and act against the duties of a monk. Still they bear pride in the name of religion. (66) Thus asked, the great monk explained the truth saying, " Oh king, listen to the origin of Brahmins. " (67) In one part of the city of Sa-ya, lord Risaha was sitting in congregation when Bharaha reached there. (68) The sovereign bent his head, folded both the hands near his feet and requested, " Oh lord, please hear these words. " (69) Let these monks whose sin is calmed down do me favour and eat pure acceptable food at my place. (70) Then the Jina replied, " Bharaha, this food which is bought or specially prepared cannot be accepted by restrained monks. " (71)

Having heard this, the king thought carefully. " Monks who put down delusion practise strict penance. Though repeatedly requested by me these great sages do not eat at my place. Let me therefore freely give food and drink to laymen. They too are engaged in the practice of five minor vows, complimentary and disciplinary vows as householders. Let me feed them often and there will be the meritorious fruit of charity. " (72 to 74) He called all householders practising vows. At once there came false believers and others. (75) They did not go to the palace seeing the barley.

country of Bharaha which is rich with pleasures. (56) Villages in it were like the cities of Vijjahas cities were like heavenly regions householders were like kings and kings were like Kulera. (57) There were sixty four thousand young women of excellent beauty (in his harem), thirty two thousand crowned kings under him, eighty four hundred thousand intoxicated elephants and chariots marked with flags and umbrellas eighteen crore horses of great speed and swiftness and who could count the number of his servants male and female (58 to 60) His fourteen great gems nine treasure full of many valuables and the stores of the gems of land and sea were guarded by groups of gods (61) Five hundred sons of that sovereign king Bharaha, who were fondled with the pleasure of divine princes attained royal glory (62) Even that man who has got one hundred tongues and whose share of intelligence is extensive cannot describe his whole kingdom (63)

Having spoken thus the king of Magaha saluted again and asked the great ganahari with sweet and attractive words (64) I have completely heard oh lord, the origin of the three castes. Now tell me about the origin of Brahmins. (65) They kill all living

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etc became the founders of various sects. [86]  
I have thus described the true origin of Mahanas.

Now hear oh king, about the emancipation of  
lord Puradeva. (87) The divinemaster of three  
worlds having shown the religious path to people  
got excellent emancipation on the Atthavaya  
mountain. (88) The sovereign king Bharaha too,  
having left off the royal glory like a blade  
of grass, followed the path of the Jina and got  
unobstructed bliss. (89) Thus, oh Seniya, I have  
narrated to you the arrangement of things in  
the world as made by ancient people. Now hear  
about the four royal families of pure glory. (90)

sprouts on the way Then the thread of true householders was marked by the Kaumaram (76) Then being worshipped with food, drink, seats etc, they bore great pride thinking 'We are fortunate' (77) King Bharaha was addressed by Vaisya in the assembly 'Oh king listen carefully to what is foretold by the Jina Those for whom you honoured will become heretics and followers of false religion after the death of Vra (78) Having prepared the scriptures called Velas containing false statements and preaching violence only they will kill beasts in sacrifices (80) With perverse faith and behaviour not desisting from undertaking and possession and being themselves silly they will make others also silly

81) Having heard these words the king became angry and ordered, 'Banish them all at once from the city' (82) Being beaten by the people they sought the shelter of the Tirthankaras who stopped the people striking them with sticks (83) As Bharaha was stopped by Usabha with the words 'So do not beat them' all of them were called Mahatmas in the world (84) Those however who returned having first accepted a criticism used to put on barks and became Tapasas. (85) Their pupils and grand pupils misled people by false scriptures and Bhrgu and Angirasa

story of Rama took place in the days of the 20th तीर्थकर called मुनिसुव्रत.

6 पञ्जलिय (प्रज्वलित) Illumined. विलीण (विलीन) Destroyed. रय ( रजस् ) Dust.

7 गणहर (गणधर) is the epithet for the immediate principal disciples of a तीर्थकर. They are so called because they are the heads of groups of monks. अणगार—One who has no house. A monk. लब्धमादृष्य (लब्धमाहात्म्य) One who has attained greatness. गुप्त (गुप्त) Guarded.

8. आयरिय (आचार्य) Preceptors. वेच्छामि (वक्ष्यामि) I shall speak. अहाणुपुर्वि (यथानुपूर्वम्) In due order. समासेण—Briefly.

9. वर्णिऊण (वर्णयितुम्) to describe. उम् is the termination generally used for the infinitive, but here ऊण is used. तीरइ(शक्नोति) Is able. नीसेसं (निःशेषं) completely.

10. अत्थो (अर्थः) Matter. निग्गओ (निर्गतः) Emanated from. बहुवियप्पो (बहुविकल्पः) Containing deep sense or capable of many interpretations.

11 परिहाणी (परिहानिः) Extinction. पुत्त—Purvas were the fourteen holy books which formed the third division of the 12th Anga called द्रष्टिवाद.

12 तल्लिच्छा (तत्परा) Eager. Bent upon.

13 to 16. The poet here states that there is a majority of wicked persons who are not appreciative of good poetry, that it is very



# NOTES.

## First Chapter.

1 to 7 Salutations are paid to the 24 तीर्थंकर, great sages and monks in the first seven verses They serve the purpose of a मूर्तिस्तोत्र.

सिद्ध .. परिमहिय' ( सिद्धसुरकिञ्जरीरगद्गुपतिभु  
वनेन्द्रवृन्दपरिमहितः) इति Demon यद्-ग्रुप परिमहिय-  
worshipped अवसर्पिणि (अवसर्पिणी) The descending  
era in the wheel of eternal Time. It has twelve  
spokes six ascending (उसर्पिणी) and six descend  
ing (अवसर्पिणी) Each spoke is named after the  
general happiness or misery of living beings in  
that particular era We are at present living in  
the fifth division of the descending era called  
Dusham or the unhappy. आदित्यवर (आदितीर्थंकर)  
Th first तीर्थंकर.

2 पद्माम the 7th तीर्थंकर is also known as  
पद्मस्यह or पद्मप्रम.

3 ससिन्धु and पुष्पदन्त the 9th and the 10th  
तीर्थंकर are also known as सङ्घष्यह and मुषिहि  
(पुष्पदन्त) respectively

4 कलावमहण (कलयमयन) Destroyer of passions  
विजारी (विजारी) Conqueror of enemies

5 त्रिशनाह (त्रिदशनाथ) Lord of gods Th

the rut of the elephants in the form of great poets, follows them in the course laid down by Lord Mahavira.

29 कइकुञ्जर (कचिकुञ्जर) Great poet, गंगा - Access.

30 मयगन्धलोडो (मदगन्धलोडुप) Greedy of the smell of rut. पयटो [प्रवृत्त.] Started.

31 पायडकुडय (प्रकटकुडय) With clear meaning. निशामेह (निशामयत) Hear.

32 to 88. Here is a long table of contents. We get a reference to a number of events and persons, we would come across in the remaining chapters

34 The whole story is narrated by इन्द्रभू to सेणिय.

35 कुलगर (कुलकर) Founder of a family or a great man who lays down rules for the mutual dealings of men in the primitive stage of civilisation.

36 अत्तिनासण (आतिनाशन) Destruction of trouble. अइसय [अतिशय] Excellence in 34 things obtained by a जिन. They are:—

चउरो जन्मण्यभिई णकारस कम्मसंखण जाण ।

नव दस य देवजणिण चउतीसं अइसण चदे ॥

38 जाईण [जातीनाम्] Of castes. कुर्नत्थि Heretics.

40 समोसरण is the divine assembly hall constructed by gods in the honour of a Jina. It consists of twelve divisions, full description of which we get later on.

difficult to reproduce what ■ preached by the omniscient sages and that it is very difficult to please all people Still he proposes to sing the glory of the great in good poetry, for, it is lasting while other worldly things are transitory

13 कर्णो (कवयः) Poets सूई (सूची) Needle.  
रियर (प्रव्रति) Goes into Enters

14 परिमाण (परिपदि) In the assembly वेष्टु (महीतु) to capture

15 एकमय (एकमत) Of one mind कीर (क्रियते) Is made

16 दुगाह (दुर्मह) Difficult to catch झूठकपट (कूटकपट) Fraud and deceit

17 तडितिलसिध (तडितिलसित) Sprung of lightning गडचक्र (ग्रहचक्र) Circle of planets

18 कितयुच्छाह (कीर्तनोत्साह) Zeal of praising.

19 रिदुसय is described as ' विचित्रधामेवधारी हाम्यकारी विदुषक ' दाह-Wood

20 घुमर Reels सामन्न (धामन्य) Monkhood.

21 मिच्छत (मिथ्याश्च) False belief विसवरेण (चित्रकरण) By a painter.

22 ओट्टा (ओष्ठा) Lips. जल्लुगा (जलौकम) Leech.

26 तल्लिह (तत्पर) Anxious अय्य (अन्यत्) Other.

27 उज्जमेइ (उज्ज्वलति) Exerts, सिणियइओ (शिल्पिकरत) Made by an architect

29 to 31. The poet very humbly compares himself with a bee which being attracted by

83 सत्तरिंसीण उच्चती—The explanation of the origin of seven sages (stars in the sky) is very interesting. सीयानिवाप्सण (सीतानिवासन) Banishment of Sita.

85 पाडिहेर—Worship by gods.

90 अट्टमरामदेवचरियं—Story of the 8th Vasudeva called Rama who is also known as Pauma. पत्ताहे (इदानीम्) Now. Mark that Vimala states his own name as the author in this verse.

## SECOND CHAPTER.

1 दक्षिणमरहे—(दक्षिणभरते) In the southern part of भरतक्षेत्र. कलिंजो (सहितः) Possessed of. आगर (आकर) mine.

2 खेड—(खेट) A town with the fort made of earth, or a town which is surrounded by mountains and rivers. कवड (कर्वट) or कुस्तिन नगर—a bad town. मडख is a lonely town in four miles area. दोणीमुह is a city with both land and sea routes. परिकिण्ण—Surrounded चलव(चडवा) Mare.

3 सथाह (सार्थवाह) Leader of a caravan. सेट्टि (श्रेष्ठिन) Leading citizen. कोडुंविय—Head of a family. गहवइ a citizen. निवह—A large number. मोत्तिय (मौक्तिक) Pearls. घन्न (धान्य) corn.

4. विज्ञाण (विज्ञान) Sciences. वियक्खण (विचक्षण) Clever. विहय(विभव) Prosperity. अहियं (अधिर) More. उज्जुय (अजुक्क) Staright-forward.

41 रामरस उषत्ता Account of the origin of  
 Ram, Sita and his sons is very interesting

42 वयत्तन (वर्षन) Striking मादय [मालय]  
 Should be known

43 तद्विष्मि was a Vidyadhara king in the  
 Rakkhava family and उद्दिष्टुमार was a Vidyadhara  
 king of Vanara family

52 इतिमत्र was the 10th चरित्र or sovereign king

61 तद् Birth इतिमत्र was the maternal uncle  
 of अज्ञा the mother of हनुम

63 उत्तम (उत्तम) Height अन्तर Interval

67 सौंदर्यरसमूह - Infatuation of Sita's brother  
 for her out of ignorance वायव्य The great bow  
 वज्रार्ज and not शिवचक्र which Rama strung in  
 the choice marriage of सीता.

68 वेगवद - The boon sought by वेग (ककेरी)  
 was only one - to coronate his son मरुत a king

77 लक्ष्मणसमिरात Lakkhana was struck into  
 a fatal swoon by the great love called अवेश  
 विनयशक्ति from Ravina विलक्षण - Arrival of  
 princess विमला By her mere touch Lakkhana  
 recovered from the swoon

79 चक्रवर्ती The chakra discharged by Ravina  
 did not hurt Lakkhana as he was a Balaiva,  
 but returned and came from Ravina's

81 पश्यता Initiation Bhairava in a moment

15 वैश्वमन is the name of the god of wealth.

16 to 20. The king is described in these verses.

16 निद्ध (स्निग्ध) Oily. वियसिय (विकसित) Blooming. शेर (स्थूल) Bulky.

17 विपुल (पृथुल) Extensive. घण्ट (घनम्) chest. मज्ज (मध्य) Waist मयराय (मृगराज) Lion. सरिस (सदृश) Like. हस्तिहस्त (हस्तिहस्त) The trunk of an elephant.

18 कुम्भ (कूर्म) Tortoise. स्वर्णिय-Golden.

19 समस्त is a technical word meaning right belief in the true god, preceptor and religion.

22 कलिया-possessed of, आयाओ (आयातः)-came down. चरिम-last.

23 Whenever the soul of a would-be तीर्थकर drops from heaven for the last birth or when he is in distress the thrones of Indras shake, knowing which they at once go down to wait upon him.

परिओस (परितोष) Satisfaction. उद्भिन्न (उद्भिन्न)-Split.

24 ऊण is the termination of the Absolutive as in आगन्तूण and घेन्तूण from (गिह)

25 ठविऊण (स्थापयित्वा) Having placed. खीरोदहि-Milk ocean.

26 This verse explains why the epithet महावीर (great warrior) was given to the तीर्थकर. अङ्गुष्ठ-Thumb. लीलाए-Easily. In Sport.

27 थोऊण (स्तुत्रा) Having praised प्रयाहिण (प्रदक्षिण) Moving round an object keeping one's right hand

5 लङ्घय-*An acrobat who dances on a bamboo सहाल (शब्दवत्) Re-sounding with पसादिव (पसाधित) Furnished with.*

भुज्जाविज्जन्त is a causal present passive participle of भुज्ज to eat पद्विय [पथिक] Traveler

■ दीवाहसवविधाषटो [विवाहासव-यापृत] Engaged in marriage celebrations is तत्तिष्ठ Fond of अणवरथ [अनवरतम्] Ceaselessly

7 पुष्करणा (पुष्करिणी) A lake समन्ता [समन्तात्] Allround परचक्र Foreign invasion मारि-Epidemic तकर (तस्कर) A thief दुर्मिष्य [दुर्मिश] Famine सुखो (मुदित) Delighted

8 पावार City walls उष्मद्-Strong परिवेद-  
Circumference The city is described in the following five verses

9 तुङ्गतोरण-High arches कलिङ्गा (वरिष्ठा) Ditch कपिशीस्य [कपिशीष्क] Top-decoration of ramparts

11 मरगय (मरकत) Emerald कथुरिय [कथुरित] Variegated अगुरुय and तुयद् are costly ; incense powders

12 चदयघर [चिचगृह] Temples आराम is a public garden while उज्जाण is specially meant for couples सरसि Small lake पावि-Rectangular well पविण-Fields आलेय [आलेक] Appearance

13 चच्चर(चदर) Square चउदव [चतुष्क] Where four roads meet पच्छणय [प्रेक्षणक] Scen- निग्योस-  
Loud sound.

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towards it मातृसयासे(मातृसकाशे) Before the mother

28 दिग्ग is P P P from दा to दृग्वे अमयदेवलेह-  
Lacking (लेह) the paste (लेव) of nectar (अमय)

29 अवशा कथाः One day संवेग-keen desire for  
emancipation It is one of the characteristics  
of सार्वभौम देवगणिय-न् the heavenly beings of  
the प्रमत्तोक्त They are so called because their  
connection with loka has come to an end, i.e. in  
their next birth they shall be human beings and  
then attain liberation परम-व (प्रमत्ता) Monkhood  
उद्यमज्ञो-Accepted

30 There are eight principal Karmas which  
are bound with the soul and by completely  
destroying which one can be liberated केवलज्ञान-  
Perfect knowledge For getting it, the karma  
called नाश्यादनीय should be completely annihilated  
by pure meditation (ज्ञान) सयत्नगुणोद्यम (सकृद्व्यग-  
दुष्टोदक)-One who brightens the whole world

The personal charm and the excellent powers  
of a Jina are briefly described in the following  
31 verses

31 खीरसवण्य (खीरसवर्ण) Having the colour  
of milk स्रव (स्रवेद) Perspiration लक्षणेन are the  
auspicious marks on body

32 कन्द (कन्दन) Throbbing वद्विष (अवस्थित)  
Well shaped,

33 सहस्रपत्ताई—Lotuses with thousand petals.  
साससमिद्ध (सस्यसमृद्ध) Rich in corn.

34 आयरिस आदर्श) Mirror. अद्धमागर्ही— The language is so called as it was spoken in the western half of Magadha.

35 ज्ञायणघोस (योजनघोष)—The sound audible for one yojana (four miles) round.

36 अष्टमहापाडिहेर (अष्टमहाप्रातिहार्य) Eight great attendant objects which wait upon a Jina. They are:-

अशोकवृक्षः सुरपुष्पवृष्टिः दिव्यध्वनिश्चामरमासनं च ।  
भामण्डलं दुन्दुभिरातपत्रं सन्प्रातिहार्याणि जिनेश्वराणाम् ॥  
बोहिन्तो (बोधयन्) Enlightening.

38 बल्लगो (अवलग्नः) Mounted. Here the first vowel अ is dropped as in रण for अरण्य.

39-40 All these are the adjectives of the elephant परावण. सिन्दूर-Red-lead. रङ्ग-Besmeared with. मयलेहा (मदलेखा) Streak of rut. गुमुगुमुगुमन्त is an onomatopoeic word. निलीण-concealed. उद्धुवन्त-Shaken with wind.

41 सामाणिय are powerful gods but not authoritative like Indra. अञ्जरस (अञ्जरस्) Nymphs.

42 सक (शक्र) Indra. थोऊण is the Infinitive form here though ऊण is the general termination for the Absolutive.

43 सुत्त (सुप्त) Asleep. तमेव By you. In the place of तम् there should be तुमे or तय.

44 वीरसेपद्-Full of the waves दामा-Ship.

45 वडिरु is a दश word meaning forest.  
गण-Deity

46 गुरु 1 or a long time. वाम Year.

47 चारिविधा-four main classes of gods. They  
are भवणर वायव्यर आसुवामी and विमानवासी

48 मगामे Year मह-Soldier बडवर-A large  
number

50 परिवेद-Circumference. आभाष-Expense.  
गाडर-Ornamental garb

51 वडलाय Divisions. महाध्वजद्वय-Great flags  
and banners

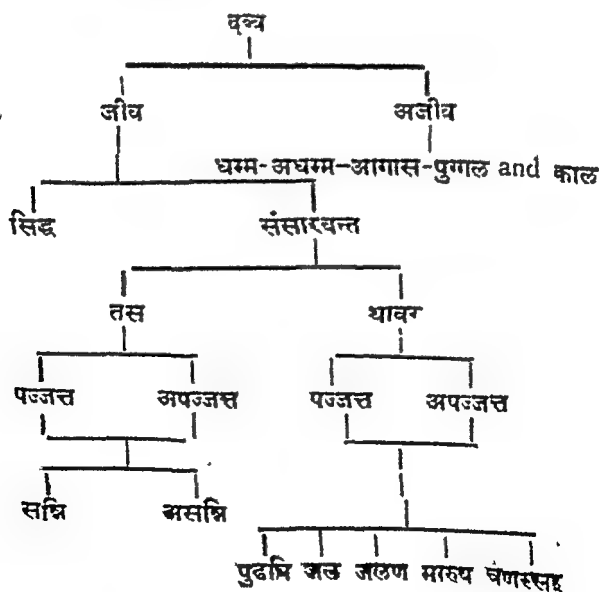
53 अशोक-Ashoka tree भाग्यदल-Halo of light.

55-59 describe the twelve divisions in that  
big assembly, assigned to gods, goddesses, men,  
women, monks, nuns and beasts etc.

61 to 95 Religious sermons form an essential  
part of all Jaina stories. Here we get one  
long discourse on religion given by Lord  
Mahavira at the request of Goyama in that  
great assembly of living beings. The Tirthankaras  
always preach in Ardhamagadhi. Lord  
Mahavira begins with the substance and its sub-  
divisions in the world. He explains how soul  
earns merit or demerit, shows the real nature  
of happiness and misery, emphasises the need  
of religious practice having got this human

birth and promises relative fruit thereof. He tells us that liberation should be our final goal and shows how to achieve it. He explains how and why living beings have to bear in the four existences and finally tells us that the religion of the Jinas is the only boat to cross this worldly ocean.

62 to 66 These can be understood by the following diagram.



63. अणोचमिय Incomparable अक्षय-Imperishable  
अवल-Steady वादपरिमुक्त-Unobstructed

64 तत्त्व-Moble यावर-Immobile पञ्चत-Fully developed.

65 सन्नि-with mind इतर Others Without mind  
धम्मधम्मार्ह-The non-soul substances are धम्म-Medium of motion to soul and matter, अधम्म-Medium of rest to soul and matter, आगास space, पुमाल-Matter and काल-Time

67 पञ्चय-As a result of कसव-Passions They are कोह-Anger, माण-Pride माया-Deceit and लोह-greed  
लेसा (लेइया) Imaginary colours of the soul caused by good or bad thoughts They are कृष्ण Black नील-Blue कापाल-Tawny, पीत-Yellow पद्म-Red and शुक्ल White मिच्छत्त-wrong belief जोग-Activities of mind speech and body

68 सम्मसहिण-with right belief अग्गिण-Earns Contracts

69 सज्जओ (सक्षेपत्त) In short परिणाम Condit on of the soul

71 निमित्त-Winking A moment आव-ताव-As much as.

72 दमण Subjugation निम्मच्छण (निर्भर्सन) Reproach विरिक्ख-Sub human beings

74 अपिद्धिय (अल्पधिक) Having less prosperity मग्गिद्धिय-Having great prosperity

77 वामण etc-Dwarf, deaf, blind, dumb, crippled and hunch-backed.

82 बीसं जिणकारणाइ-There are twenty things to be done for earning the तित्थयरनामकम्म. They are:—

३ रहित-सिद्ध-पवयण-गुरु-येर-बहुस्सुण तवस्सीसुं ।

चच्छलया य एस्सि अभिक्खनानाणोवओणे य ॥

दसण-विणण-आवस्सण य सालव्वण निरइयारां ।

खणलवतवचाये वेयावच्चे समाही य ॥

अपुव्वनानगहणे सुयभत्ती पवयणे पभावणया ।

एण्हि कारणेहि तित्थयरत्तं लहइ जीवे ॥

There is a similar Sutra 5-24 in the तत्त्वार्थाधिगमसूत्र for the meditation of sixteen matters to secure तीर्थकरनामकर्म.

85 इलहर-Elder brother of a वामुदेव. चक्रहर-Sovereign king, a master of six continents.

86 परीसह-Hardships. Monks have to face willingly great troubles in religious practice. The twenty two sufferings of a monk are described in तत्त्वार्थाधिगम सूत्र. 9. 9. as धुत्तिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्यानिपद्याशय्याक्रोशवधयाचनाऽलाभरोगतृणस्पर्शमलसत्कारपुरस्कारप्रज्ञाऽज्ञानाऽदर्शनानि ।

87 पच्चम्खाण-Renunciation, निवित्ति Happiness. Ease.

89 करिसणाइ-Agriculture etc. वावारा-Professions. Here is an instance of the uninflected form used by our poet, तिब्ब-Sharp. One goes

to hell according to तत्पार्थ-6 15 by much worldly activity with attachment for worldly objects. The Sutra is -बद्धात्मनश्चिदहं मारुत्स्यायुः ।

90 The next sutra is माया तैर्गणानस्य । Deceit is the cause of sub-human existence. The same thing is stated here कुडिङ्ग-Crooked कूट-False तूट-Weight माप Measure उद्यममग्नि-Go to

91 The cause of human birth is slight worldly activity slight attachment and humble disposition अज्ञातमग्निमहं स्वमात्रमाहं च मानुस्य । तत्पार्थ. 6-17 and 18 लघुव-Little महा-Simple

92 बालहृद-Instincts not based upon right knowledge The cause of divine existence according to the तत्पार्थाधिगमसूत्र is सत्यसत्त्वसत्त्वमासत्त्वमा- कामनिर्जराबालनवासि ।

93 वरणज्ञापमु-In the activities of sense-निरवयवज्ञा (निरवेष्टा) Indifferent चुप-Shaken

95 घोरान्ति-Whirl वेगुं-Without. बाहिर-Ship

96 गृह-Summer उद्गृह्य-Heated उद्गृह्य is a देव word meaning pacified, 'extinguished' विप्लोक (जीवलाक) world of beings

97 अथ समन्तीणो-Set मंडलान्ति Closed चक्रा यमिदुण-Pair of chakravaka birds who always move together but are separated at night time by nature

100 उद्वृत्त-Spread up मल्लन्तो-Darkening दिसिर्वह-(दिक्पथ) Road of directions कसिण (हृत्ता)

Black. नञ्जइ is passive of ना-to know. The poet compares the nature of the wicked with darkness.

101 विच्छुरिय-Covered with, पडोच्छ्रय-Covered with a sheet.

103 व्रण-Clouds, गभीर-Deep, निणाय (निनाद) Sound, वंदि-Bard, श्रुवन्तो (स्तूयमान्) Being praised.

106 विज्ञासय (विद्याशत) Hundreds of lores, गच्चिया-Proud.

109 The locative is used for the instrumental in this verse, पेहिञ्जइ-Is crushed, सुयन्त-Sleeping.

111 गिलइ-Swallowed. In the compound असण etc. महाघोर should be placed first.

113 नियलवद्धो-Bound in fetters, The form लङ्कानयरी is uninflected. It should be in the accusative case.

115 अमोह-Unfailing, मसिरासी-Heap of collyrium. The idea is that mere thought of having Indra as an enemy would burn one to death and reduce to collyrium.

116 विवरीयपयः-Paradoxical things. The poet wants to emphasise that Ramayana is full of falsehoods and fantastical things.

117 अलिय-False, उववत्ति-Reasoning, पच्चय-conviction.

119 निगयालीसमत्ता (निर्गतालिसमस्ताः) with bees all gone out, मधुरसर ( मधुरस्वर ) Sweet voice, बलग-Sticking, आहच्चभासा-sun-bright.



## Third Chapter.

1 अत्यानि Court मंडड़ Crown. पावोदो-Foot stool

2 परिहृत्य-Clever लक्षणागमय-Possessing suspicious marks

3 जोह (योऽ) Warrior नुरय-Horse वरवार-Went

5 ओवरिय (अवतीर्य) Having not down अज्जि-  
Folded hands It is defined as एणेण वा वेहाहि वा  
मडल्लिण्हि हत्थेहि निहालसमित्तेहि अंजली भण्णति  
(निशीयस्व)

7 वचाय (प्रस्तार) Proper time for a topic  
उवचार (उपचार) Courtesy

8 परिफुड्-Clearly वसिद्धी उपाइवा-Publicity has  
been given

10 कमरदेहो मओ-Golden deer. It is considered  
to be a blemish in Rama's character to have  
fraudulently killed Vali.

11 द्यनिलय-Heaven समर-Battle दृढरुदिण-  
Hard and strong कारगेह-Prison

18 13 सुयर-Slept सेउ-Bridge तच्चय-Truth  
हेउ-Reasoning नाणुज्जोएण-With the light of  
knowledge नासेह-Destroy.

14 दिअकण्णमणो-With attentive mind and ear.  
सिद्ध Narrated.

15 मण्णइ Is passive from मण आविस-Flesh.  
बुराणो Bad poet.

16 पीढदन्ध-Introduction. हाण-Lost. छिन्नमूल-Cut into the root.

17 The poet proposes to introduce the readers to the stories of great men by first describing the universe and the exact place where the story happened and also the exact period of its occurrence.

18 Space (आगास) is infinite and the three worlds in it (मध्य-उर्ध्व and अधो) are eternal.

19-20 The shape of the universe is described here. वेत्तासण-Cane seat. हल्लरि-Cymbal. मुरय-Tabor. ताल-Palm tree. बलएसु परिणद्ध-Bound up in circles.

21 दप्पणायारो-The Jambudwipa is like a circular mirror in shape.

22 पउमवरवेइया-One of the Bhogabhumis of gods in the Jambudwipa.

23 काणण-Forest. मण्डिओ-Decorated. नवनउइ-Ninety nine. समुस्सिओ-High. विन्धिण-Extended.

24 अहोगओ (अधोगत.) Gone down. वज्जपडल-Layer of adamant. अल्लीणो-Stuck to. चूलिया-Tuft Top. फुसमाणो-Touching.

21 to 29 The Jambudwipa with its divisions is described in these verses and then the situation of four islands of Rakkhasa, Gandhavva, Kinnara and Varuna is described.

33 There is increase and decrease of bliss age height etc of the inhabitants of the two Lshetras, Bharata and Airvata. There is no such thing in the remaining five Lshetras. मेस-  
The rest. अशुद्धि—Fixed Constant

34-अहिर्बुध्नः Presiding deity Master सामिन्—  
Supremacy

35 वडर(प्रचुर) Plenty. सुसमासुसमा the first and the happiest age in the Descending Era(अवसरिणी).

36 It may sound strange and seem unbelievable but it is not impossible if there were men six miles in height in the hoary past वडरस सैदान्—The figure of body which is perfectly proportionate all round आशुद्धि—Period of life वसु—  
(वसुधैव कुटुम्बकम्) is an extremely long period which is required to evacuate a huge well one yojana broad, one yojana long and one yojana deep, fully packed with the smallest bits of thinnest hair by taking out one bit per century

37 All these are the names of desire-fulfilling trees yielding various things like musical instruments (तुडिष) food (भोज्य), ornaments (विह्वन) flowers (मल्ल) etc

38 अहिर्बुध्नः (ययष्टि)—According to desire गय (गत) Gote

39 Twins were born in those days. They delivered twins and became gods after death येय-

(स्तोक) Little.

40 सोम(सौम्य)-calm. सच्छब्दं At free will. The form सीहादओ shows the influence of Sanskrit.

41 The same thing is repeated here as in verse No. 33.

43 The straightforward people go to the place of enjoyment(भोगभूमि) by charity to monks.

44 to 47 The author explains the philosophy of charity in these verses.

50 to 55 Here we get the names of fourteen Kulagaras. The people in those days were not divided into castes and creeds. They did not know any art. They were afraid of sun and moon and they did not know even cooking.

59 परियम्म-Service. ताहे Her. आणं(आज्ञां) Order.

60 विणिओग-Use. गन्धर्व-Music.

61 महर्हि-Costly. पसत्थ Praiseworthy. पच्छिम-जाम-Last quarter.

62 The names of things seen in fourteen dreams are given here. Digambara Jains hold that she saw sixteen dreams but the Shwetambaras refer to these fourteen only in various books. At one place, they are enumerated as under:-

गय वसह सीह अभिसेय दाम ससि दिणयरं झयं कुंमं ।  
पडमसर सागर धिमाणमघण रयणुच्छय. सिंहि च ॥

In our text वसुध is placed first because Marudevi saw the bull first

63 सुमिश्रामाय-End of the dream दृग्ग  
Appeared splendid नवविपुल-Recently got up  
उत्पुल-Proclaimed जयमह-Cries of victory

काउष (कौतुकविश) Curious rites हरितिवन्दी  
She whose eyes were filled with joy,

66 पूरित-Filled पङ्कज (पङ्कज) Bloomed ऐश्वर्य  
Hornploration उमिन्न-Bristling

67 Kubera showed wealth for fifteen months  
in all Gods know about their dropping six months  
beforehand For that period and for the nine  
months when he was in the womb, for these fifteen  
months on the whole there was wealth raining

68 जयन्मि (जगन्मि) In the world Usabha was also  
called Hirannagabbha for this particular reason,

69 All Tirthankars possess three kinds of  
knowledge even before birth They are mental  
(मति), scriptural (श्रुत) and visual (अवधि)

71 पुण्य-Holy अजित-Wind आहत-Struck  
अवधि is the third kind of knowledge The next  
four verses describe how the gods of all four  
classes got up, became ready and went down to  
the place of Nabhi

75. वेदलिय-Lapis Lazuli वज्र is a kind of  
gem मलय-emerald कङ्कण and मुरकम also are  
costly gems

76 सेनाणिओ-Generals. मायावाल-False child.  
ठविय-Having placed.

77 पुलयन्त-Horripilating. तिप्पद्-was satisfied.

78 समान्तरन्त-Pervading. सन्वसमुदण्णं-with all the company.

79 to 83 The great mountain Meru is described in these verses with long compounds.

79 नग-A mountain. फलिह (रुफटिक) Marble.  
पद्मार (प्राग्भार) Mountain peak. सुललिय-Elegant.  
विलोलिय-Rippling.

80 सिहरकर-Snow on the peaks. मऊह-Rays.  
पउजलिस-Resplendent.

81 उगय (उद्गत) Rising from. सुयन्धु- Rich fragrance. घुलुहुल is an onomatopoeic word.  
निम्मलउगालि-Sweet gingling sound.

82 नडल-An ichneumon. रुरु -A kind of deer.  
चमर also is a kind of deer. विगयभय-Fearlessly.  
सच्छन्द-Freely. घणवन्द-Clusters of clouds.

83 गरुड etc, are the various gods of a low order. चट्टिय-Trodden. तियसवहु-Goddesses. मम्मण-Sweet murmer.

84 पयारिस-Such. ओइण्णा (अवतीर्णा) Alighted.

85 पण्डुकम्बलसिला-The famous slab of stone in the forest called पण्डुक on mountain Meru where the Jina's birth coronation is performed. चन्दप्पह-The Chandrakanta gem. सन्नियास-Like.

86 काऊण is infinitive form here. समादत्ता-Began.

87 वटह etc, are the names of musical instruments मेरि Kettle-drum झड़रि-Cymbal.

88 क-वश etc, are low gods विदध Carrying in hand दिवंसुव Celestial garment

89 अणोदण-Striking against each other वियमण Sport के-केह अघरे-अग्ने all these words mean 'some'.

90 आवयस(आनवस) Umbrella ओह Stream वायलि Played upon दुग्दुहो is an uninflected form here.

91 सविलास-Gracefully ममाचहावाच With gestures पयनिवलेष Placing of the feet कडकल Coquettish glances, वियाचिह'-With emotion and excitement

91 मुहल-Garrulous कसवल-Indistinct sound

95 पयवा (पयता) Striving carefully.

96 उम्वदगति-Besmeared अमाह-य-Fore-arm

98 चूडामणि Crest-gem सताणव (महाणक) Head armour or head garland. कडवाह'-Bracelets.

99 कटिसुसय-Girdle विणह-Tied.

101 तम-Darkness दिवावर-Sun मिधक-Moon दुमुय-Night-lotus सिरिचउ is an auspicious mark on chest

102 स-सुव-True तिहसुन'-Thrice,

103. अणेनु-Having brought माउअक-Lap of the mother

104 न माह-Could not contain निवम-Her own

105 बहन-Thick सचिचक = a देश्य word meaning, "Anointing" अइमय Excellence

106. The mother saw that a bull entered her womb in the dream. Her son therefore was named Usabha. कुन्द is a white flower.

107. अणुद्विहं-Every day. लेहण-licking. कीलणय-Toys.

108. विद्धि-Growth. निलओ-Abode. उक्किण-Marked by.

109. संघयण-Structure of the body with adamant joints and bones.

111. As time passed on, people ceased to get things without labour and the desire-fulfilling trees gradually disappeared. But the people did not know how to grow corn and cook it. So they lived on the juice of sugar-cane (इकखुरस).

112. विज्ञाण-Science. सिण्ण-Architecture. पासण्ड-False faiths.

115 to 117 Here we get quite a reasonable and plausible explanation regarding the origin of castes. The distinctions are those of professions only. As human beings, all are equal.

115. निउत्ता-Engaged in. सत्त-strength.

116. वाणिज्ज-Trade. वाचार-Business transactions.

118. कयजुग (कृतयुग)-The age in which all are happy and successful.

121 भट्ट-Soldier. मोइय-Village-chief. दावेइ is a causal form. It means, 'caused to be given.' Here 'Caused to be followed.'



122 अश्विजो-Eclipsed वास-Nymph

123 विन्द (विन्द्यते) Is troubled परपेक्ष-Service of others

124-125 These two are good moral verses  
Prakrit poets never miss a chance of philosophising  
on the worthless nature of the world विह्वल-  
Lightning किमि Insects

126 आमिस-Flesh सुख (जमानि) Known आउ-  
(आयुस्) Life अनासय (अशाश्वत) Not eternal

127 भिसम्भ-Shining मण्ड-Crown

129 पुनरुक्त Repeatedly पेश-Slip ह्य-Resort  
ing to

130 वयसाय-Determination निवसमय-Starting  
सुरिय-Quickly The gods must celebrate the five  
auspicious occasions (कल्याणक) in the life of a  
तीर्थकर They are, वयसन-ज्ञान दीक्षा-वेचल and निवास  
This is the occasion of his दीक्षाकल्याणक when he  
quits household life and becomes a monk

132 लक्ष्मि Studded समाहितस्य Carried on shoulder

134 वडल-तिलय etc are the kinds of trees  
in that garden called वसन्ततिलय

135 आपुच्छ to take permission कदिसुचय Girdle

136 The Tirthankaras first bow down to all  
liberated souls पञ्चमुद्रिय लेख-Plucking of the hair  
in five fists is the first test of a monk for  
bearing future hardships

137 वज्राउद्घो-One whose weapon is thunderbolt.  
Indra.

139 गहिउववासो-Observing fasts. संवच्छर-One year. All the four thousand followers could not stand the hardships of ascetic practices and gradually broke away, but dared not return to absolute household life. They lived in forests and began to use fruits, bark-garments etc. Thus started various classes of tapasas.

141 तण्हा-Thirst. लुहा-Hunger. रण्ण-Forest.

142 पायव-Tree. अंबर-Sky. घुट्टु-Proclaimed.

143 नियंसण(निवसन) Garment. सच्छन्दमइ-Wanton.

144 कङ्खी (कांक्षिन्) Desirous of. पायव्मासे-Near the feet.

145 संमुह-Inclined towards. धरणिन्द is the lord of the Nagakumara gods.

146 पेच्छइ (प्रेक्षते) Saw. पङ्कय-Lotus. दल-Petal. अञ्छि-Eye.

149 This explains how the families of Vijjaharas started. Nami and Vinami by the favour of Dharanendra became the first Vijjaharas.

150 पन्नास-Fifty. वित्थिण्ण-Extended. रयय-Silver.

151 उव्विद्धो (उद्धिद्ध) High. उव्वेह-Height as well as depth. सेढी-Range.

156 निययं(नियतं) Always. सज्झाय(स्वाध्याय) Study.

158 महिसिगा-Buffalo. आखोजि-Appearance. धण्ण-

122 अक्षिप्रा-Eclipsed, चास-Nymph.

123 विन्वद् (विड्व्यते) Is troubled परपसण-Service of others

124-125 These two are good moral verses Prakrit poets never miss a chance of philosophising on the worthless nature of the world विह्व(विह्व)  
Lightning किमि Insects

126 आमिस-Flesh सुणद् (आमाति) Knows आउ-  
(आयुस्) Life अमासय (अशाश्वत) Not eternal

127 भिसम्त-Shining मउड-Crown

129 पुनरन' Repeatedly पौथ-Ship छमा-Resort  
ing to

130 वधसाध-Determination निरुत्थमण-Starting  
तुरिय'-Quickly The gods must celebrate the five  
auspicious occasions (कल्याणक) in the life of a  
तीर्थकर They are, दधवन-अ-म दीक्षा-केवल and निर्वाण  
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quits household life and becomes a monk.

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in that garden called वसन्ततिलय

135 आयुच्छु to take permission. कटिमुत्तय Girdle

136 The Tirthankaras first bow down to all  
liberated souls पंचमुद्रिय लेय-Plucking of the hair  
in five fists is the first test of a monk for  
bearing future hardships

5 उवणेइ—Offered. जणवओ—People in the country. समहियइ—(संलीयते) Stuck to. The people did not know that a true monk renounces all worldly things and that he begs pure food only to support his body for religious practice

6 मण्डण—Decoration. आडोव—Show. Pomp.

7 सोममण—Those who have a calm mind. भिक्षासन—The vow of eating by begging. अयाणन्ता—Not knowing.

8 जडा—Matted hair. It is rather strange that the poet describes the Jina thus, because a true monk does not allow the growth of hair.

9 पासायतल—Terrace. एन्त Coming.

11 रयणभायण (रत्नभाजन) Jewelled vessel. अग्य (अर्घ्य) Materials of worship.

12 संमज्जिअ—Wiped. उवलित्त—Besmeared. इक्खु—Sugar-cane.

13 Whenever pure alms are offered to a Jina for the first time, certain things happen at the house of the donor. They are explained in the verse—

घुट्टं च अहोदाणं दिव्वाणि य आहयाणि तूराणि ।

देवा य सन्निवइया वसुहारा चेव बुद्धा य ॥

For the amount of wealth showered on the

we are told

जिणेहिं ज

तो पढमभिक्षाओ ।

पड्डोओ ॥

Corn लीरघण-With milk and ghee पञ्जुरिओ-Full of the flow of

160 शिवसिय-Blooming लावण्य (लावण्य) Grace

162 The author uses the word विमल (his own name) in the last verse of each chapter Here विमल = the adjective of धाम

## Fourth Chapter.

1 दानधर्मदु-For the religion of charity People were charitable by nature in those days but they did not know the true form of charity to be done to monks Lord Usabha wanted to teach that to the people by practising the rules of begging food himself विहारुण is an infinitive form

3 मज्झमह (मायाह) Mid-day A true monk sets out for begging food in the third quarter of the day गायरविका (गायरविका)-Moving about for food like a cow who moves about for grazing grass A cow does not graze all grass from one place but grazes a little at various places In the same way a monk should visit various houses and collect a little food from each So, nobody feels the burden and the monk satisfies his hunger पंती (पत्ति) A row

4 करण-Fore-arm जुबल (जुबल) Pair, सिरिवञ्ज (घोवस)-It = an auspicious sign on the chest of great men-especially तीर्थजसू.



अक्षनेरस काङ्क्षी उक्कोसा त थ हार वसुधारा ।

अक्षनेरम न्कखा अहमिआ हार वसुधारा ॥

16 वचत्तव—Starting पसत्य—Praiseworthy.

17 घाद karmas are those which affect the nature of soul and not body They are नाजाघरणीय वसणाघरणीय-माहणीय and अतराय लाम is the world, containing six substances while अलाम is void empty space

18-19 Eight auspicious things ( वाडिहेर ) appear before the Jina when he gets perfect knowledge That occasion of कैवल्यह्वाणक also is celebrated by gods,

21 अणाह—Helpless उत्तार—Means to cross

22—साहिउ—To Tell दुविह (द्विविध) Two-fold

23 Five great vows are — (1) प्राणातिपातविरमण (2) मृयात्राविरमण, (3) अश्तादानविरमण (4) मिथुन विरमण and (5) वरिमइविरमण Abstention from injury to life false speech acceptance of things which are not freely given, sexual intercourse and possession The five points of carefulness (समि) are regarding —(1)-हरिया-Going and coming (2)मान्ना-Speech (3) एसणा—Begging food (4) आदानभेदमत्तनिष्पेयणा—Handling of articles and (5) पाग्ग्गिअवणिना—Disposal of dirt. The three ways of guarding oneself (सुत्ति) are in the activities of mind speech and body

24 अणुवच्य—Minor vows are the very five great vows of monks with certain limitations. Seven disciplinary vows are:- दिक्षुपरिमाण—regarding the limitation of direction; देशावकाशिक—regarding the limitation of space; अनर्थदण्डविरमण—desisting from useless occupations which involve injury to creatures; भोगोपभोगविरमण—desisting from enjoyment of consummable and non-consummable articles beyond limitation; सामायिक—regarding equanimity of mind; पौषांप्रव्रज्य—last and observance of temporary monkhood and अतिथिसंविभाग—sharing food with guests, i. e. giving food to monks etc. उद्देशविरय—One who renounces in part.

25 and 26. These are good moral verses.

27 अज्ञानिया—Ignorant. चक्ष्या—Having dropped.

28 चाउरङ्गमग—The four roads of the world are those which lead to the four गति, viz, नारक-तिर्यञ्च-मनुष्य and देव.

29 निवृत्त्या—Happy. कप्पालय—High kalpa heavens. आहिवत्त has the influence of the Sanskrit word आधिपत्य—supremacy.

30 धुइ (स्तुति) Praise. निमान्य—One who is free from worldly knots. A monk. पवज्जन्ति (प्रपद्यन्ते) take to.

31 परायणा—Intent. मुदया (मुदिता) Delighted.

32 चवगय (व्यपगत) left off. सावय—Laymen. Shravakas.



34 सैनिक (मणिम) Like समन्ता-All round,

38 निर्यवद्विकूल (नित्यप्रतिकूल) Always opposed

39 माहण-Army Retinue, नगरस्य = Genitive and not Ablative though it means 'from the city' तुल्य-Quickly

40 युद्ध (युद्ध) Battle सन्नद्ध-Ready,

41 बड्ढर-Large number विनिघ्नात्रां-Set out

42 रसन्त-Blowing आरम्भ Commenced, कण्ठ-  
Trunk of the body पेश्यन्व (प्रक्षयक) Sight,

44 समामद्विष-Took place पसर-Free motion

45 वीर-Flieshly पेश्यन्व-Tossing, परिहाय-Clever  
विह्वल (विह्वल) Agitation

46 सन्नद्धता-Facing each other अग्रहाय-Rais-  
ing the hand, उत्सर्जन-Moving round,

46 विनिघ्नयण Killing, सुरसिन्धु is the name  
of the chakra परिनिवृत्त-Returned,

49 अकाम- Evil deed लोभित (लोभित) Greedy,  
वसन (वशक) Subject to अविराट'-Unopposed

50 धार (धार) Ashes धारण'-For the sake of  
a thread, देविद्वि-Prosperity of gods.

51 संज्ञम-Restraint, पश्चि-Now, समर्थ-With  
उत्तमदु-Best object, Liberation

52 लाव-Plucking of hair वीतिरिष-Renounced,  
समिष-Pacified

53 Bharaha feeling repentent offered the whole  
kingdom to Bahubali but he had turned an  
ascetic,

54 संवच्छरपडिमा-Standard of monkhood in which one stands meditating for one year. The accusative form of वाहुवलि should have been used here.

55. उष्वाडिय-Having secured. निट्टविय-Destroyed.

56. एगल्लत्त (एकल्लत्त) Under one ruler. समिद्ध-Prosperous.

57 to 62, These verses describe the greatness of Bharaha's royal glory.

58 राईणं वद्धमड्डाणं-Of crowned princes.

59 वारण-Elephant. तावइया-As much. चिन्ध-Good sign.

60 दच्छ (दक्ष) Skilful. दक्ष also is the word for दक्ष. परिसंखा is an uninflected form here.

61 For the fourteen great gems and nine treasures etc, we get the following information:-

सेणावइ गाहावइ पुरोहिउ गय तुरय वट्ठई इत्थी  
चक्कं छत्तं चम्म मणि कागिणि खग दण्डो य ॥  
चक्र असि छत्त दण्डं आउहसालाह होंति चत्तारि ।  
चम्म मणि कागिणि निहि सिरिगेहे चक्किगो हुंति ॥  
सेणावइ गाहावइ पुरोहिओ वट्ठे य नियनयरे ।  
थीरयणं रायउले वेयट्ठेतले उ करितुरया ॥  
नेसण्ये पंडुयए पिंगलए सव्वरयण महण्णउमे ।  
काले य महाकाले माणवग महानिही संखे ॥

62 दुल्ललिय-Fondled. समणुपत्ता-Obtained.

63 जीहा-Tongue. तीरइ-Is able. कहेउं-To describe.

65 तिष्ठ-Of three अपरिमित-Complete. सुत्तकण्ठ  
Brahmin

66 Under the garb of religion they practise violence and behave improperly

67 भूय य-Truth वसमनो-Attentively.

68 नाभिराज्य-Seat of Nabhi संघ-is the religious institution consisting of monks nuns laymen and laywomen It is the most powerful body and every individual a monk or a layman has to respect it

69 उत्तम-Head पामूले (पारमूले) At the root of the feet

70 अनुमद-Favour. वासुव (वासुक)-Lifeless and pure

71 कप-Is acceptable कीवण्ड (कीवण) Bought and prepared, उद्देमनिरुण-pecially prepared.

72 उग्र (उग्र) Fierce, तपोविहाण-Practice of penance

73 मगिया-Requested पुनरुक्त-Repeatedly.  
कुट-Clearly.

74 उग्रता-Engaged in observance, बहुसो-Often.

75 माया-One who possesses a house, माया-चरित्तधारिणो-Those who practise the vows of a householder.

75 मिच्छनाइ-Believers in false faith etc.  
तदा-Then

76 जव-Barley. A true householder would not tread upon green grass or sprouts. So it was to serve as a test. कामणि is one of the fourteen gems of a chakravarti.

79 ज्ञाण is not the current form. ज्ञेसि is better.  
अवसाण-Death. End.

80 वेयनामधेय-Called the Vedas. जज्ञ ( यज्ञ ) Sacrifice.

81 विचरीय ( विपरीत )- Contradictory. चिन्ति-Profession. Mentality. Behaviour. वणियत्ता-Not turned away form.

82 निहंसा-Outside the country. Banished.

83 हम्ममाण and हम्मन्त are present passive participles from हण-To strike.

84 वारिजो-Prevented. दुच्चन्ति-Are called.

85 पखिण्डिया-Fell back. परिहाण-Clothes.

86 कुसत्थ (कुशास्त्र) False scriptures. भिग्गु etc- Bhriḡu, Angirasa and others founded various sects of tapasas and ascetics.

87 पुरदेवजिण is the same as उस्समजिण. निव्वेज्जण (निर्वाण) liberation.

88 धम्मपह ( धर्मवथ ) The path of religion. सेल-Mountain.

89 तिणमिच्च-Like grass. चइज्ज-Having left off. पडिवन्न-Followed. अव्यावाह (अव्यावाध)Unobstructed

90 अणुचिण्ण-Practised. Followed. एत्तो-Now.

END.



# ERRATA.

Verse.	Correct.	Incorrect.	Verse.	Correct.	Incorrect
	Text.		2-36	Enlighte	ing
1-67	सयंवर	सयवर	2-36	Soul	Song
2-14	धेत्तुण	धेत्तुण	2-38	the'great	to great
2-22	तिसलत्ति	तिसलत्ति	2-39	red-lead	read-lead
2-39	निग्घोसं	निग्घोसं	2-39	decoration of	
2-86	भोत्तुण	भोत्तुण		decoration.	
2-101	सुहृत्पसुत्तां	सुहृत्पसुत्ता	2-53	Kinds	liberated
2-103	घणगुरु	यणगुरु	3-8	Oh	of
2-109	अङ्गं	अङ्गं	3-9	Battle?	Battle
3-8	पसिद्धी	पसिद्धी	3-12	Bridge in	
3-16	16	15	3-15	Flesh-eater	
3-52	काले	कालां		Flesh-leter	
3-66	सुणित्तु	सुणित्तु	3-71	Auspicious	
3-66	परिओस	परिओस		auspicious.	
3-71	पुष्पाणितादयाइं		3-123	Strange	Strage
3-80	सिहरकर	सिहकर	3-158	Appearance	
3-90	गंभीर	गम्भीर		apearance	
3-111	विविहकप्प	विविकप्प	4-45	Fleshy feet	Feet.
3-120	कलियाओ	कालयाओ	4-45	Clever	Clear
4-50	देविट्ठिं	देवाट्ठिं	4-88	Divine Master	
	Translation.		4-41	High-Souled	
1-23	Fragrance	Fragranee		Notes.	
1-37	Greatness	Greatner	2-30	Described	Described
1-51	Penance	Penanee	2-87	अरिं	अरिं
2-35	Yojana	Yojan			



